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MILTON'S PARADISE LOST,

Milton, John

ILLUSTRATED WITH:

Texts of Scripture,

BY JOHN GILLIES, D.D.

ONE OF THE MINISTERS IN GLASGOW.

Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, SION, and the flow'ry brooks beneath
That wash thy hallowed feet, and warbling flow,
Nightly I visit. B. III. 26.

THE THIRD EDITION, WITH ADDITIONS.

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1804.

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1804

TO

THE HON. SIR DAVID DALRYMPLE,

BARONET, LORD HAILES;

THE REV. DR. JOHN ERSKINE,

ONE OF THE MINISTERS OF EDINBURGH;

AND

THE REV. DR. ROBERT FINDLAY,

PROFESSOR OF DIVINITY IN THE UNIVERSITY OF GLASGOW;

THIS

ILLUSTRATION

OF

PARADISE LOST,

WITH

TEXTS OF SCRIPTURE,

IS RESPECTFULLY INSCRIBED,

BY

THEIR AFFECTIONATE

FRIEND AND SERVANT.

PREFACE.

BISHOP NEWTON, in his Edition of Milton's Poems, with notes of various authors, observes, "that throughout the whole, the "Author appears to have been a most critical reader, and a most passionate admirer "of Holy Scripture. He is indebted to "Scripture infinitely more than to Homer "and Virgil, and all other books whatever. "Not only his principal Fable, but all his "Episodes, are founded upon Scripture. The "Scripture hath not only furnished him with "the noblest hint, raised his thoughts, and "fired his imagination, but hath also very "much enriched his language, given a certain "solemnity and majesty to his diction, and "supplied him with many of his choicest "happiest expressions."

This just observation gave occasion to the present edition, in which many texts are added to those quoted by the Bishop; and persons well versed in the Scriptures will, doubtless, be able to add more.

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Paradise Lost is admired by all judges of fine writing. Poets, historians, wits, philosophers, divines, all agree in acknowledging its excellence. But in their remarks they discover great variety of sentiment. What is most esteemed by some, is by others thought flat and insipid: on the other hand, the passages most extolled by the latter, seem to the former chiefly valuable, as they serve to connect the grander parts of the work. In most instances the cause of this diversity of taste is easily explained.

Many of the criticisms in Bishop Newton's Edition, though very curious and entertaining, are foreign to the design of the present Edition, which is to shew *this only*, that Paradise Lost owes its chief excellence to the Holy Scriptures.

The few remarks made by the Editor are in B. I. Ver 17, 680. B. III. Ver. 411. B. VI. Ver. 568. B. XI. Ver. 8.

ADVERTISEMENT.

TO THE

THIRD EDITION.

ANOTHER impression being demanded, it is hoped the few texts of Scripture, now added, will not be unacceptable. The Editor is happy to think, the reader will recollect more. And as Milton owns he did not sometimes forget the celebrated heathen poets, it was thought an improvement of this Edition, to point to such passages as seem to have been in his mind, when he composed Paradise Lost. They are therefore selected from Bishop Newton's notes, and placed at the end of each book.

January 1, 1804.

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January 5, 1804.

THE

LIFE

OF

MR. JOHN MILTON.

FROM a family, and town of his name in Oxfordshire, our Author derived his descent; but he was born at London in the year 1608. The Publisher of his works in prose (on whose veracity some part of this narrative must entirely depend) dates his birth two years earlier than this; but contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur Bayle hath assigned; and for the same reason which prevailed with him to assign it. His father, John Milton, by profession a scrivener, lived in a reputable manner on a competent estate, entirely his own acquisition; having been early disinherited by his parents for renouncing the communion of the Church of Rome, to which they were zealously devoted. By his wife Sarah Caston he had likewise one daughter, named Anna; and another son, Christopher, whom he trained to the practice of the common law; who, in the civil wars, adhered to the royal cause: and in the reign of King James II. by too easy a compliance with the doctrines of the court, both religious and civil, he attained to the dignity of being made a

Judge of the Common Pleas; of which he died divested not long after the Revolution.

But John, the subject of the present essay, was the favourite of his father's hopes; who to cultivate the great genius which early displayed itself, was at the expence of a domestic tutor: whose care and capacity his pupil hath gratefully celebrated in an excellent Latin elegy. At his initiation he is said to have applied himself to letters with such indefatigable industry, that he rarely was prevailed with to quit his studies before midnight: which not only made him frequently subject to severe pains in his head; but likewise occasioned that weakness in his eyes, which terminated in a total privation of sight. From a domestic education he was removed to St. Paul's school, to complete his acquaintance with the classics under the care of Dr. Gill: and after a short stay there, was transplanted to Christ-college in Cambridge, where he distinguished himself in all kinds of academical exercises. Of this society he continued a member until he commenced Master of Arts; and then leaving the University, he returned to his father; who had quitted the town, and lived at Horton, in Buckinghamshire; where he pursued his studies with unparalleled assiduity and success.

An. Ætat. 12.

An. Ætat. 15.

An. Ætat. 23.

After some years spent in this studious retirement, his mother died: and then he prevailed with his father to gratify an inclination he had long entertained of seeing foreign countries. Sir

Henry Wotton, at that time Provost of Eton College, gave him a a letter of advice for the direction of his travels: but by not observing * an excellent maxim in it, he incurred great danger by disputing against the superstition of the Church of Rome, within the verge of the Vatican. Having employed his curiosity about † two years in France and Italy, on the news of a civil war breaking out in England, he returned; without taking a survey of Greece and Sicily, as at his setting out the scheme was projected. ‡ At Paris the Lord Viscount Scudamore, Ambassador from King Charles I. at the Court of France, introduced him to the acquaintance of Grotius; who at that time was honoured with the same character there by Christina Queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with those who were of the highest reputation for wit and learning: several of whom gave him very obliging testimonies of their friendship and esteem, which are printed before his Latin poems. The first of them was written by Manso, Marquis of Villa, a great patron of Tasso, by whom he is celebrated in his § poem on the Conquest of Jerusalem. It An. Ætat. 30.

* I pensieri stretti, ed il viso sciolto.

† Et jam bis viridi surgebat culmus aristâ
Et totidem flavas numerabant horrea messes, —
Nec dum aderat Thyrsis: pastorem scilicet illum
Dulcis amor Musæ Thuscâ retinebat in urbe.
Epitaph. Dam.

‡ Defensio Secunda. Pag. 96, fol.

§ Fra Cavalier'magnanimi, e cortesi,
Resplende il Manso.—Lib. 20.

is highly probable that to his conversation with this noble Neapolitan we owe the first design which MILTON conceived of writing an Epic poem; and it appears by some Latin verses addressed to the Marquis with the title of Mansus, that he intended to fix on King Arthur for his hero: but Arthur was reserved to another destiny.

Returning from his travels he found England on the point of being involved in blood and confusion. It seems wonderful that one of so warm and daring a spirit as his certainly was, should be restrained from the camp in those unnatural commotions. I suppose we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city: which being commodious for the reception of his sister's sons, and some other young gentlemen, he undertook their education: and is said to have formed them on the same plan which he afterwards published, in a short tractate inscribed to his friend Mr. Hartlib.

An. Ætat. 32.

In this philosophical course he continued without a wife to the year 1643; when he married Mary the daughter of Richard Powell, of Forest-hill, in Oxfordshire: a gentleman of estate and reputation in that county, and of principles so very opposite to his son-in-law, that the marriage is more to be wondered at, than the separation which ensued, in little more than a month after she had cohabited with him in London. Her desertion provoked him both to write several

An. Ætat. 35.

treatises concerning the doctrine and discipline of divorce; and also to make his addresses to a young lady of great wit and beauty: but before he had engaged her affections to conclude the marriage treaty, in a visit at one of his relations, he found his wife prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted but an interview of that nature, so little expected, must wonderfully affect him: and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in* PARADISE LOST, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends, who were present, after a short reluctance, he generously sacrificed all his resentment to her tears.

——————Soon his heart relented
Towards her, his life so late, and sole delight:
Now, at his feet submissive in distress!

And after this re-union, so far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the King's cause was entirely oppressed, and her father who had been active in his loyalty, was exposed to sequestration, MILTON received both him and his family to protection, and free entertainment in his own house, till their affairs were accommodated by his interest in the victorious party.

* Book X. ver. 909.

An. Ætat. 41. For he was now grown famous by his polemical writings of various kinds, and held in great favour and esteem by those who had power to dispose of all preferments in the State. 'Tis in vain to dissemble, and far be it from me to defend, his engaging with a party combined in the destruction of our Church and Monarchy. Yet, leaving the justification of a misguided sincerity to be debated in the schools, may I presume to observe in his favour, that his zeal, distempered and furious as it was, does not appear to have been inspirited by self-interested views? For it is affirmed, that though he lived always in a frugal retirement, and before his death had disposed of his library (which we may suppose to have been a valuable collection) he left no more than fifteen hundred pounds behind him for the support of his family: and whoever considers the posts to which he was advanced, and the times in which he enjoyed them, will, I believe, confess he might have accumulated a much more plentiful fortune: in a dispassionate mind it will not require any extraordinary measure of candour to conclude, that though he abode in the heritage of oppressors, and the spoils of his country lay at his feet, neither his conscience nor his honour could stoop to gather them.

An. Ætat. 42. A Commission to constitute him Adjutant-General to Sir William Waller was promised; but soon superseded by Waller's being laid aside, when his masters thought it proper to new-model their army. However, the keenness of his pen had so effectually recommended

him to Cromwell's esteem, that when he took the reins of government into his own hand, he advanced him to be Latin Secretary, both to himself and the Parliament: the former of these preferments he enjoyed both under Cromwell and his son; the other 'till King Charles II. was restored. For some time he had an apartment for his family in Whitehall; but his health requiring a freer accession of air, he was obliged to remove from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his wife died in child-bed: and much about the time of her death, a Gutta Serena, which had for several years been gradually increasing, totally extinguished his sight. In this melancholic condition he was easily prevailed with to think of taking another wife; who was Catharine the daughter of Captain Woodcock, of Hackney: and she too, in less than a year after their marriage, died in the same unfortunate manner as the former had done; and in his twenty-third sonnet he does honour to her memory.

These private calamities were much heightened by the different figure he was likely to make in the new scene of affairs, which was going to be acted in the State. For all things now conspiring to promote the King's Restoration, he was too conscious of his own activity during the Usurpation, to expect any favour from the Crown; and therefore he prudently absconded 'till the Act of Oblivion was published; by which he was only rendered incapable of bearing any office in the An. Ætat. 52.

nation. Many had a very just esteem of his admirable parts and learning, who detested his principles; by whose intercession his pardon passed the seals.

Having thus gained a full protection from the Government, he appeared as much in public as he formerly used to do; and employing his friend Dr. Paget to make choice of a third consort; on his recommendation he married Elizabeth the daughter of Mr. Minshul, a Cheshire gentleman, by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies. For, having been instructed to pronounce not only the Modern, but also the Latin, Greek, and Hebrew languages, they read in their respective originals whatever Authors he wanted to consult; though they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore he dismissed them to receive an education more agreeable to their sex and temper.

We come now to take a survey of him in that point of view, in which he will be looked on by all succeeding ages with equal delight and admiration. An interval of above twenty years had elapsed since

An. Æt. *26. †29.

he wrote the Mask of * Comus, L'Allegro, Il Penseroso, and † Lycidas; all in such an exquisite strain, that though he left no other monuments of his genius behind him, his name had been immortal-

But, neither the infirmities of age and constitution, nor the vicissitudes of fortune, could depress the vigour of his mind, or divert it from executing a design he had* long conceived of writing an heroic poem. The Fall of Man was a subject which he had some years before fixed on for a tragedy, which he intended to form by the models of antiquity: and some, not without probability, say the play opened with that Speech in the fourth book of PARADISE LOST, ver. 32, which is addressed by Satan to the Sun. Were it material, I believe I could produce other passages which more plainly appear to have been originally intended for the scene. But whatever truth there may be in this report, 'tis certain that he did not begin to mould his subject in the form it bears now, before he had concluded his controversy with Salmasius and More, when he had wholly lost the use of his eyes, and was forced to employ in the office of an Amanuensis any friend who accidentally paid him a visit. Yet, under all these discouragements and various interruptions, in the † year 1669 Ætat. 61. he published his PARADISE LOST, the noblest Poem, next to those of Homer and Virgil, that ever the wit of man produced in any age or nation. Need I mention any other evidence of its inestimable worth, than that the finest Genius's who have succeeded him have ever esteemed it a merit to

* Par. Lost. b. IX. ver. 26.

† Milton's contract with his bookseller, S. Simmons, for the copy, bears date April 27, 1667.

relish and illustrate its beauties? Whilst the Critic who gazed with so much wanton malice, on the nakedness of Shakespear when he slept, after having* formally declared war against it, wanted courage to make his attack; flushed though he was with his conquests over Julius Cæsar and the Moor: which insolence his Muse, like the other assassins of Cæsar † severely revenged on herself; and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though, perhaps, no one of our English Poets hath excited so many admirers to imitate his manner, yet I think never any was known to aspire to emulation: even the late ingenious Mr. Philips, who, in the colours of style, came the nearest of all the copiers to resemble the great original, made his distant advances with a filial reverence; and restrained his ambition within the same bounds which Lucretius prescribed to his own imitation.

Non ità certandi cupidus, quàm propter amorem
Quòd te imitari aveo: quid enim contendat hirundo
Cycnis?———

And now perhaps it may pass for fiction, what with great veracity I affirm to be a fact, that Milton, after having with much difficulty prevailed to have this divine poem licensed for the press, could

* The Tragedies of the last age considered, p. 143.

† Vide Edgar.

sell the copy for no more than fifteen pounds: the payment of which valuable consideration depended on the sale of three numerous impressions. So unreasonably may personal prejudice affect the most excellent performances!

About* two years after, together with SAMSON AGONISTES (a tragedy not unworthy the Grecian stage when Athens was in her glory) he published PARADISE REGAINED. But, Oh! what a falling-off was there! ——Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason, than our Author gave in preferring this poem to PARADISE LOST; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions. An. Ætat. 63.

And thus having attended him to the sixty-sixth year of his age, as closely as such imperfect lights as men of letters and retirement usually leave to guide our inquiry, would allow; it now only remains to be recorded, that in the year 1674 the gout put a period to his life at Bunhill, near London; from whence his body was conveyed to St. Giles's church by Cripplegate, where it lies interred in the chancel; but neither has, nor wants, a monument to perpetuate his memory. An. Ætat. $66\frac{6}{7}$.

In his youth he is said to have been extremely

* They were licensed July 2, 1670, but not printed before the year ensuing.

handsome: the colour of his hair was a light brown: the symmetry of his features exact; enlivened with an agreeable air, and a beautiful mixture of fair and ruddy; which occasioned the Marquis of Villa to give his * Epigram the same turn of thought, which Gregory, Arch-Deacon of Rome, had employed above a thousand years before, in praising the amiable complexions of some English youths, before their conversion to Christianity. His stature († as we find it measured by himself) did not exceed the middle-size; neither too lean, nor corpulent: his limbs well proportioned, nervous, and active; serviceable in all respects to his exercising the sword, in which he much delighted; and wanted neither skill nor courage to resent an affront from men of the most athletic constitutions. In his diet he was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinced how much his health had suffered by night-studies in his younger years, he used to go early (seldom later than nine) to rest; and rose commonly before five in the morning. It is reported, (and there is a passage in one of his Latin Elegies to countenance the tradition) that his fancy made the happiest flights in the spring: but one of his nephews used to deliver it as MILTON's own observation, that his in-

* Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verùm hercle Angelus ipse fores.

† Defensio secunda, p. 87, fol.

vention was in its highest perfection from September to the Vernal Equinox: however it was, the great inequalities to be found in his compositures, are incontestable proofs, that in some seasons he was but one of the people. When blindness restrained him from other exercises, he had a machine to swing in, for the preservation of his health; and diverted himself in his chamber with playing on an organ. His deportment was erect, open, affable; his conversation easy, cheerful, instructive; his wit on all occasions at command, facetious, grave, or satirical, as the subject required. His judgment, when disengaged from religious and political speculations, was just and penetrating; his apprehension quick; his memory, tenacious of what he read; his reading only not so extensive as his genius, for that was universal. And having treasured up such immense stores of science, perhaps the faculties of his soul grew more vigorous after he was deprived of his sight; and his imagination (naturally sublime, and enlarged by reading romances*, of which he was much enamoured in his youth) when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the ideal world, when in composing his divine work he was tempted to range

Beyond the visible diurnal sphere.

* His Apology for Smectymnus, p. 177, fol.

With so many accomplishments, not to have had some faults and misfortunes, to be laid in the balance with the fame and felicity of writing PARADISE LOST, would have been too great a portion for humanity.

ELIJAH FENTON.

POSTSCRIPT.

THE works of inferior Genius's have their infancy, and often receive additions of strength and beauty, in the several impressions they undergo whilst their authors live: but the following poem came into the world, like the persons whom it celebrates, in a state of maturity. However, though in the first edition it was disposed into ten books only, MILTON thought proper in the second to make a new division of it into twelve: not, I suppose, with respect to the Æneis (for he was, in both senses of the phrase, above imitation) but more probably because the length of the seventh and tenth required a pause in the narration, he divided them each into two; on which distribution, to the beginning of those books which are now the eighth and twelfth, he added the following verses, which were necessary to make a connection.

Book VIII. ver. 1.

The angel ended, and in Adam's ear
So charming left his voice, that he awhile

Thought him still speaking, still stood fix'd to hear;
Then as new-wak'd thus gratefully reply'd.

The latter half of the verse was taken from this in the first edition.

To whom thus Adam gratefully reply'd.

Book XII. ver. 1.

As one who in his journey baits at noon,
Though bent on speed; so here th' Arch-angel paus'd.
Betwixt the world destroy'd and world restor'd;
If Adam ought perhaps might interpose:
Then, with transition sweet, new speech resumes.

At the same time the Author made some few additions in other places of the poem, which are here inserted for the satisfaction of the curious.

Book V. ver. 637.

They eat, they drink, and with refection sweet
Are fill'd, before the all-bounteous King, &c.

were thus enlarged in the second edition—

They eat, they drink, and in communion sweet
Quaff immortality and joy, (secure

Of surfeit, where full measure only bounds
Excess,) before th' all-bounteous King, &c.

Book IX. ver. 484. after,

Intestine stone, and ulcer, cholic-pangs,

these three verses were added,

Dæmoniac phrenzy, moaping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence.

And ver. 551, of the same book (which was originally thus,

Of rend'ring up. Michael to him reply'd)

received this addition,

Of rend'ring up, and patiently attend
My dissolution Michael reply'd.

To what I have said in the Life, of our Author's having no monument, it may not be improper to add, that I desired a friend to enquire at St. Giles's church, where the sexton shewed him a small monument, which he said was supposed to be MILTON's; but the inscription had never been legible since he was employed in that office, which he has possessed about forty years. This, sure, could never have happened in so short a space of

time, unless the epitaph had been industriously erased: and that supposition carries with it so much inhumanity, that I think we ought to believe it was not erected to his memory.

IN

PARADISUM AMISSAM

SUMMI POETÆ

JOANNIS MILTONI.

QUI legis Amissam Paradisum, grandia magni
Carmina Miltoni, quid nisi cuncta legis?
Res cunctas, & cunctarum primordia rerum,
Et fata, & fines continet iste liber.
Intima panduntur magni penetralia mundi,
Scribitur & toto quicquid in orbe latet:
Terræque, tractusque maris, cœlumque profundum,
Sulphureusque Erebi, flammivomusque specus,
Quæque colunt terras, pontumque, & Tartara cæca,
Quæque colunt summi lucida regna poli:
Et quodcunque ullis conclusum est finibus usquam,
Et sine fine Chaos, & sine fine Deus:
Et sine fine magis, si quid magis est sine fine,
In Christo erga homines conciliatus amor.
Hæc qui sperarèt quis, crederet esse futura?
Et tamen hæc hodiè terra Britanna legit.
O quantos in bella duces! quæ protulit arma!
Quæ canit, & quantâ prælia dira tubâ!
Cœlestes acies! atque in certamine cœlum!
Et quæ cœlestes pugna deceret agros!

Quantus in ætheriis tollit se Lucifer armis!
Atque ipso graditur vix Michaele minor!
Quantis, & quàm funestis concurritur iris,
Dum ferus hic stellas protegit, ille rapit!
Dum vulsos montes ceu tela reciproca torquent,
Et non mortali desuper igne pluunt:
Stat dubius cui se parti concedat Olympus,
Et metuit pugnæ non superesse suæ.
At simul in cœlis Messiæ insignia fulgent,
Et currus animes, armaque digna Deo,
Horrendúmque rotæ strident, & sæva rotarum
Erumpunt torvis fulgura luminibus,
Et flammæ vibrant, & vera tonitrua rauco
Admistis flammis insonuere polo:
Excidit attonitis mens omnis, & impetus omnis,
Et cassis dextris irrita tela cadunt;
Ad pœnas fugiunt, & (ceu foret Orcus asylum!)
Infernis certant condere se tenebris.
Cedite Romani Scriptores, cedite Graii,
Et quos fama recens vel celebravit anus.
Hæc quicunque leget tantùm cecinisse putabit
Mæonidem ranas, Virgilium culices.

Samuel Barrow, M D.

ON PARADISE LOST.

WHEN I beheld the Poet blind, yet bold,
In slender book his vast design unfold;
Messiah crown'd, God's reconcil'd decree,
Rebelling Angels, the forbidden tree,
Heav'n, Hell, Earth, Chaos, All! the argument
Held me awhile misdoubting his intent;
That he would ruin (for I saw him strong)
The sacred truths to fable, and old song;
(So Sampson grop'd the temple's posts in spite)
The world o'erwhelming to revenge his sight.

Yet as I read, soon growing less severe,
I lik'd his project, the success did fear;
Thro' that wide field how he his way should find,
O'er which lame faith leads understanding blind;
Lest he perplex'd the things he would explain,
And what was easy, he should render vain.

Or, if a work so infinite he spann'd,
Jealous I was that some less skilful hand
(Such as disquiet always what is well,
And by ill imitating would excel)
Might hence presume the whole creation's day
To change in scenes, and shew it in a play.

Pardon me, mighty Poet, nor despise
My causeless, yet not impious, surmise.
But I am now convinc'd, and none will dare
Within thy labours to pretend a share.
Thou hast not miss'd one thought that could be fit,
And all that was improper dost omit:
So that no room is here for writers left,
But to detect their ignorance, or theft.

That majesty which thro' thy work doth reign,
Draws the devout, deterring the profane:
And things divine thou treat'st of in such state,
As them preserves, and thee inviolate.
At once delight and horror on us seise,
Thou sing'st with so much gravity and ease;
And above human flight dost soar aloft,
With plume so strong, so equal, and so soft!
The bird nam'd from that Paradise you sing
So never flags, but always keeps on wing.

Where couldst thou words of such a compass find?
Whence furnish such a vast expanse of mind?
Just Heav'n thee, like Tiresias, to requite,
Rewards with prophecy thy loss of sight.

Well might'st thou scorn thy readers to allure
With tinkling rhyme of thy own sense secure;
While the Town-bays writes all the while and spells,
And, like a pack-horse, tires without his bells:
Their fancies like our bushy points appear,
The poets tag them, we for fashion wear.
I too transported by the mode commend,
And while I mean to praise thee must offend,
Thy verse created like thy theme sublime,
In number, weight, and measure, needs not rhyme.

ANDREW MARVELL.

THE VERSE.

THE measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct, or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter and lame meter; graced indeed since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise and for the most part worse than else they would have expressed them. Not without cause therefore some, both Italian and Spanish poets, of prime note, have rejected rhyme, both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learned Ancients both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

THE

FIRST BOOK

OF

PARADISE LOST.

THE ARGUMENT.

This first book proposes, first in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was placed: then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who revolting from God, and drawing to his side many legions of Angels, was by the command of God driven out of Heaven with all his crew into the great deep. Which action pass'd over, the Poem hastens into the midst of things, presenting Satan with his Angels now fallen into Hell, described here, not in the centre (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurs'd) but in a place of utter darkness, fitliest called Chaos: Here Satan with his Angels lying on the burning lake, thunder-struck and astonish'd, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise, their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandæmonium the palace of Satan rises, suddenly built out of the deep: The infernal peers there sit in council.

PARADISE LOST.

ILLUSTRATED WITH

TEXTS OF SCRIPTURE.

BOOK I.

OF Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one Greater Man
Restore us, and regain the blissful seat,
Sing heav'nly Muse; that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heav'ns and earth
Rose out of Chaos: Or if Sion hill

Line 3. Rom. v 12. By one man sin entered into the world, and death by sin.

4. Rom. v. 19. As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

5. Luke, xxiii. 43. This day shalt thou be with me in paradise.

6. Numb. xi. 17. I will take of the spirit which is upon thee, and will put it upon them.

7. Exod. iii. 1. Moses kept the flock of Jethro his father-in-law, and came to the mountain of God, even to Horeb.

——Exod. xix. 20 Jehovah came down upon mount Sinai; and called Moses up to the top of the mount.

8. 1 Chron. xvi. 13. O ye seed of Israel his servant, ye children of Jacob his chosen ones.

9. Gen. i. 1,2. In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep.

10. Ps. ii. 6. Yet I have set my king upon my holy hill of Sion.

——Ps. cxxvii. 3. Sing us one of the songs of Sion.

Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my advent'rous song,
That with no middle flight intends to soar
Above th' Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit! that dost prefer
Before all temples th' upright heart and pure,
Instruct me, for thou know'st: Thou from the first
Wast present, and with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant: What in me is dark,
Illumine! what is low, raise and support!
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

11. Isa. viii. 6. The waters of Siloah that go softly.

17. Exod. xxxv. 31. Bezaleel was filled with the Spirit of God, in wisdom, in understanding, and in all manner of workmanship.

18. Acts vii. 48. The most High dwelleth not in temples made with hands.

—— 1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

20. Gen. i. 2. The Spirit of God moved upon the face of the waters.

—— Luke iii. 22. The Holy Ghost descended in a bodily shape like a dove.

21. Milton studied the Scriptures in the original languages. "At his first rising," says Bishop Newton, "he had usually a chapter read to him out of the "Hebrew Bible."

22. Ps. xviii. 28. The Lord my God will enlighten my darkness.

—— Rom. viii. 26. The Spirit helpeth our infirmities.

23. Eph. i. 17, 18. That God may give unto you the spirit of wisdom, the eyes of your understanding being enlightened.

—— Eph. iii. 16. That he would grant you to be strengthened with might by his Spirit.

26. Rom. iii. 4. That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

—— Ps. lxxviii. 4. Shewing to the generation to come, the praises of Jehovah, and his strength, and his wonderful works that he hath done.

17—26. Has not this devout prayer been heard? Has he not been enabled to "assert "eternal Providence, and justify "the ways of God to men," with a spirit and judgment superior to other authors, and in a strain admired by infidels themselves for "solid thought,

Say first, for heav'n hides nothing from thy view,
Nor the deep tract of hell, say first what cause
Mov'd our grand parents, in that happy state
Favour'd of heav'n so highly, to fall off
From their Creator, and transgress his will
For one restraint, lords of the world besides?
Who first seduc'd them to that foul revolt?
Th' infernal serpent! he it was, whose guile,
Stirr'd up with envy and revenge deceiv'd
The mother of mankind, what time his pride
Had cast him out from heav'n, with all his host
Of rebel Angels: by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equall'd the Most High,
If he oppos'd; and with ambitious aim
Against the throne and monarchy of God,
Rais'd impious war in heav'n, and battle proud,
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition: there to dwell
In adamantine chains and penal fire,
Who durst defy th' Omnipotent to arms.
Nine times the space that measures day and night

"strong reasoning, noble pas-
"sion, and a continued thread
"of moral doctrine, piety, and
"virtue?" *Advice to an Author.*

27. Prov. xv. 3. The eyes of Jehovah are in every place, beholding the evil and the good.

34. Gen. iii. 1. Now the serpent was more subtle than any beast of the field; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

36. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ.

37. Rev. xii. 7, 8, 9. And there was war in heaven; Michael and his Angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.

47. Jude, 6. And the Angels which kept not their first estate,

To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulph,
Confounded though immortal: But his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain,
Torments him: round he throws his baleful eyes,
That witness'd huge affliction and dismay,
Mix'd with obdurate pride and stedfast hate.
At once, as far as Angels ken, he views
The dismal situation waste and wild;
A dungeon horrible on all sides round
As one great furnace flam'd; yet from those flames
No light, but rather darkness visible,
Serv'd only to discover sights of woe,
Regions of sorrow! doleful shades! where peace
And rest can never dwell, hope never comes!
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum'd:
Such place eternal justice had prepar'd
For those rebellious; here their prison ordain'd,
In utter darkness; and their portion set
As far remov'd from God and light of heav'n,
As from the centre thrice to th' utmost pole.
O how unlike the place from whence they fell!
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and welt'ring by his side,
One next himself in pow'r, and next in crime,
Long after known in Palestine, and nam'd

but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

58. Rom. i. 30. Haters of God, deceitful, proud.

63. Jude, 13. The blackness of darkness.

65, 66. Isa. lvii. 21. No peace to the wicked.

69. Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

72. Matt. viii. 12. They shall be cast out into outer darkness.

73. Ps. lxxiii. 27. They that are far from thee shall perish.

80. 2 Kings i. 3. Is it not

Belzebub. To whom th' Arch-enemy,
And thence in heav'n call'd Satan, with bold words
Breaking the horrid silence, thus began:
If thou beest he—But O how fall'n! how chang'd
From him, who in the happy realms of light,
Cloth'd with transcendent brightness, didst outshine
Myriads tho' bright! If he whom mutual league,
United thoughts and counsels, equal hope,
And hazard in the glorious enterprize,
Join'd with me once, now misery hath join'd
In equal ruin! into what pit thou seest,
From what height fall'n; so much the stronger
He with his thunder: and till then who knew
The force of those dire arms? yet not for those,
Nor what the potent victor in his rage
Can else inflict, do I repent, or change
(Though chang'd in outward lustre,) that fix'd mind
And high disdain, from sense of injur'd merit,
That with the Mightiest rais'd me to contend:
And to the fierce contention brought along
Innumerable force of spirits arm'd,
That durst dislike his reign, and me preferring,
His utmost pow'r with adverse pow'r oppos'd,
In dubious battle on the plains of heav'n,
And shook his throne. What though the field be

because there is not a God in Israel, that ye go to enquire of Belzebub the god of Ekron?

—— Matt. xii. 24. Belzebub the prince of the devils.

81, 82, Rev. xii. 29. That old serpent, called the Devil and Satan.

84. Is. xiv. 12—15. How art thou fallen from heaven, O Lucifer, son of the morning!—For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.

92, 93. 1 Sam. ii. 10. The adversaries of Jehovah shall be broken to pieces. Out of heaven shall he thunder upon them.

94, 95. Ps. lxxiii. 8, 9. They speak loftily; they set their mouth against the heavens.

98. Jer. l. 29. Proud against Jehovah, against the Holy One of Israel.

—— Exod. xviii. 11. Jehovah is greater than all gods; in the thing wherein they dealt proudly, he was above them.

All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield;
(And what is else not to be overcome?)
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his pow'r,
Who from the terror of this arm so late
Doubted his empire. That were low indeed!
That were an ignominy, and shame beneath
This downfall! since by fate the strength of Gods,
And this empyreal substance cannot fail;
Since through experience of this great event,
(In arms not worse, in foresight much advanc'd,)
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcileable to our grand foe;
Who now triumphs, and in th' excess of joy
Sole reigning, holds the tyranny of heav'n.
So spake th' apostate Angel, though in pain;
Vaunting aloud, but rack'd with deep despair:
And him thus answer'd soon his bold compeer.
O Prince, O Chief of many throned Powers!
That led th' embattell'd Seraphim to war
Under thy conduct, and in dreadful deeds
Fearless, endanger'd heav'n's perpetual King,
And put to proof his high supremacy:
Whether upheld by strength, or chance, or fate;
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us heav'n; and all this mighty host
In horrible destruction laid thus low,
As far as Gods and heav'nly essences
Can perish: for the mind and spirit remains

107. Exod. xx. 5. Them that hate me. —— Rom. i. 30. Haters of God. —— Rom. viii. 7. Enmity against God.

113. Jo. viii. 38. When he speaketh a lie, he speaketh of his own

Invincible, and vigour soon returns,
Though all our glory extinct, and happy state,
Here swallow'd up in endless misery!
But what if he our conqu'ror (whom Inow
Of force believe almighty, since no less [ours)
Than such could have o'erpower'd such force as
Have left us this our spirit and strength entire,
Strongly to suffer and support our pains;
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of war, whate'er his business be,
Here in the heart of hell to work in fire,
Or do his errands in the gloomy deep?
What can it then avail, though yet we feel
Strength undiminish'd, or eternal being,
To undergo eternal punishment?—
Whereto with speedy words th' Arch-fiend reply'd.
Fall'n Cherub! to be weak is miserable,
Doing or suffering: but of this be sure,
To do ought good never will be our task;
But ever to do ill our sole delight:
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps
Shall grieve him, (if I fail not,) and disturb
His inmost counsels from their destin'd aim.
But see! the angry victor hath recall'd
His ministers of vengeance and pursuit,
Back to the gates of heav'n: the sulph'rous hail
Shot after us in storm, o'erblown, hath laid
The fiery surge, that from the precipice

163, 4, 5. Rom. viii. 28. All things work together for good to them that love God.

—— 1 Jo. iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

167. Gen. vi. 6. And it grieved him at his heart.

Of heav'n receiv'd us falling: and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep.
Let us not slip th' occasion, whether scorn,
Or satiate fury, yield it from our foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these vivid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbour there:
And re-assembling our afflicted pow'rs,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair.
Thus Satan talking to his nearest mate,
With head up-lift above the wave, and eyes
That sparkling blaz'd; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood: in bulk as huge,
As whom the fables name, of monstrous size,
Titanian, or Earth-born, that warr'd on Jove,
Briareus or Typhon, whom the den
By ancient Tarsus held; or that sea-beast
Leviathan, which God of all his works
Created hugest that swim th'ocean stream:
(Him, haply slumb'ring on the Norway foam,
The pilot of some small night-founder'd skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea, and wished morn delays.)
So stretch'd out in huge length the Arch-fiend lay
Chain'd on the burning lake: nor ever thence
Had ris'n, nor heav'd his head, but that the will

And high permission of all-ruling heaven,
Left him at large to his own dark designs:
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and enrag'd might see,
How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy shewn
On man by him seduc'd: but on himself
Treble confusion, wrath and vengeance, pour'd.
Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames
Driv'n backward slope their pointing spires, and roll'd
In billows, leave i' th' midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight: till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid fire;
And such appear'd in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shatter'd side
Of thund'ring Ætna, whose combustible
And fuel'd entrails thence conceiving fire,
Sublim'd with mineral fury, aid the winds,
And leave a singed bottom all involv'd
With stench and smoke; such resting found the sole
Of unblest feet! Him follow'd his next mate,
Both glorying to have 'scap'd the Stygian flood,
As Gods, and by their own recover'd strength,
Not by the suff'rance of supernal pow'r.

Is this the region, this the soil, the clime,
(Said then the lost Arch-angel,) this the seat
That we must change for heav'n, this mournful gloom

217. Eph. ii. 3, 4, 5, 7. We were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—That he might shew the exceeding riches of his grace, in his kindness towards us in Christ Jesus.

For that celestial light? Be it so, since he
Who now is Sov'reign can dispose and bid
What shall be right: farthest from him is best,
Whom reason hath equall'd, force hath made supreme
Above his equals. Farewel happy fields,
Where joy for ever dwells: Hail horrors! hail
Infernal world! and thou profoundest hell
Receive thy new possessor! one who brings
A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heav'n.
What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built
Here for his envy; will not drive us hence:
Here we may reign secure, and in my choice
To reign is worth ambition, tho' in hell:
Better to reign in hell, than serve in heaven.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss,
Lie thus astonish'd on th' oblivious pool,
And call them not to share with us their part
In this unhappy mansion: or once more
With rallied arms to try what may be yet
Regain'd in heav'n, or what more lost in hell?
So Satan spake, and him Belzebub
Thus answer'd: Leader of those armies bright,
Which but th' Omnipotent none could have foil'd!
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle when it rag'd, in all assaults
Their surest signal, they will soon resume
New courage and revive, tho' now they lie
Grov'ling and prostrate on yon lake of fire,

247. Ps. cxlviii. 14. His saints are a people near to him. —— Ps. lxxiii. 28. It is good for me that I draw near to God.

(As we ere while,) astounded and amaz'd;
No wonder, fall'n such a pernicious height!
He scarce had ceas'd when the superior fiend
Was moving tow'rd the shore; his pond'rous shield,
Ethereal temper, massy, large, and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Thro' optic glass the Tuscan artist views
At ev'ning from the top of Fesole,
Or in Valdarno, to descry new lands,
Rivers, or mountains, on her spotty globe.
His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walk'd with, to support uneasy steps
Over the burning marle, (not like those steps
On heaven's azure!) and the torrid clime
Smote on him sore besides, vaulted with fire:
Nathless he so endur'd, till on the beach
Of that inflamed sea he stood, and call'd
His legions, Angel-forms, who lay entranc'd
Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th' Etrurian shades
High over-arch'd imbow'r; or scatter'd sedge
Afloat, when with fierce winds Orion arm'd
Hath vex'd the Red-sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursu'd
The sojourners of Goshen, who beheld
From the safe shore their floating carcases
And broken chariot-wheels: so thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow deep
Of hell resounded. Princes, Potentates,

307. Exod. xiv. 28. 30. The waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh; and Israel saw the Egyptians dead upon the sea shore.

Warriors, the flow'r of heav'n; once yours, now lost,
If such astonishment as this can seize
Eternal spirits; or have ye chos'n this place
After the toil of battle to repose
Your wearied virtue, for the ease your find
To slumber here, as in the vales of heaven?
Or in this abject posture have ye sworn
T' adore the conqueror? who now beholds
Cherub and Seraph rolling in the flood,
With scatter'd arms and ensigns; till anon
His swift pursuers from heav'n gates discern
Th' advantage, and descending tread us down
Thus drooping; or with linked thunder-bolts
Transfix us to the bottom of this gulph.
Awake, arise, or be for ever fall'n;

They heard, and were abash'd, and up they sprung
Upon the wing; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obey'd,
Innumerable! As when the potent rod
Of Amram's son, in Egypt's evil day,
Wav'd round the coast, up call'd a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile:
So numberless were those bad Angels, seen
Hov'ring on wing under the cope of hell
'Twixt upper, nether, and surrounding fires;
Till, as a signal giv'n, th' up-lifted spear

330. Eph. v. 14. Awake—arise.

338. Exod. x. 13. 15. Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night: and when it was morning the east wind brought the locusts: and the locusts went up over all the land of Egypt, so that the land was darkened,

Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous north
Pour'd never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the south, and spread
Beneath Gibralter to the Lybian sands.
Forthwith from ev'ry squadron and each band
The heads and leaders thither haste where stood
Their great commander; Godlike shapes and forms
Excelling human, princely dignities,
And pow'rs! that erst in heaven sat on thrones;
Tho' of their names in heav'nly records now
Be no memorial, blotted out and ras'd
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names; 'till wand'ring o'er the earth,
Thro' God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted, to forsake
God their Creator, and th' invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorn'd
With gay religious full of pomp and gold,
And Devils to adore for Deities:
Then were they known to men by various names,
And various idols thro' the heathen world.
Say, Muse, their names then known, who first, who last
Rous'd from the slumber, on that fiery couch,

361. Ps. ix. 5, 6. Thou hast put out their name for ever and ever; their memorial is perished with them.

362. Rev. iii. 5. I will not blot our his name out of the book of life.

367. Rom. i. 25. Who changed the truth of God into a lie.

369. Rom. i. 23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

373. They shall no more offer their sacrifices to devils.

——1 Cor. x. 20. The Gentiles sacrifice to devils, and not to God.

At their great emperor's call, as next in worth
Came singly where he stood, on the bare strand,
While the promiscuous crowd stood yet aloof? 380
The chief were those who from the pit of hell
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, Gods ador'd
Among the nations round, and durst abide 385
Jehovah thund'ring out of Sion, thron'd
Between the Cherubim; yea, often plac'd
Within his sanctuary itself their shrines,
Abominations! and with cursed things
His holy rites and solemn feasts profan'd, 390
And with their darkness durst affront his light.
First Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents tears,
Tho' for the noise of drums and timbrels loud,
Their childrens' cries unheard, that pass through fire
To his grim idol. Him the Ammonite 395
Worshipp'd in Rabba and her wat'ry plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart 400
Of Solomon he led by fraud to build
His temple right against the temple of God,
On the opprobrious hill, and made his grove
The pleasant valley of Hinnon, Tophet thence
And black Gehenna call'd, the type of hell. 405
Next Chemos, th' obscene dread of Moab's sons,
From Aroar to Nebo, and the wild

386. 2 Kings, xix 15. O Jehovah, God of Israel, who dwellest between the Cherubim.

387, 8. Jer. vii. 30. The children of Judah have done evil in my sight; they have set their abominations in the house which is called by my name, to pollute it.

392. 1. Kings, xi. 7. Molech the abomination of the children of Ammon.

393. Jer. vii. 31. They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire.

Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flow'ry dale of Sibma clad with vines;
And Elëalé to the Asphaltic pool.
Peor his other name, when he entic'd
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarg'd
Even to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate:
Till good Josiah drove them thence to hell.
With these came they, who from the bord'ring flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baälim and Ashtaroth; those male,
These feminine. (For spirits when they please
Can either sex assume, or both; so soft
And uncompounded is their essence pure;
Not ty'd or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they chuse
Dilated or condens'd, bright or obscure,
Can execute their airy purposes,

410. Jer. xlviii. 32. O vine of Sibmah, I will weep for thee.

413. Numb. xxv. 1, 3, 9. And Israel abode in Shittim; and joined himself unto Baal Peor; and the anger of Jehovah was kindled against Israel. — And those that died in the plague were twenty and four thousand.

418. 2 Kings, xxiii. 5, 6, 7. And Josiah put down the idolatrous priests, them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven; and he burnt the grove at the brook Kidron, and stampt it small to powder; and brake down the houses of the Sodomites.

422. Judges, iii. 7. They forgot Jehovah, and served Baalim and Ashtoreth.

—— 2 Kings, xxiii. 13, 14. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

And works of love or enmity fulfil.)
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads as low
Bow'd down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians call'd
Astarte, queen of heav'n, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart though large,
Beguil'd by fair idolatresses, fell
To idols foul. Tammuz came next behind,
Whose annual wound in Lebanon allur'd
The Syrian damsels to lament his fate
In am'rous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, suppos'd with blood
Of Tammuz yearly wounded: the love-tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led,
His eyes survey'd the dark idolatries
Of alienated Judah. Next came one
Who mourn'd in earnest, when the captive ark

439. Jer. vii. 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.

446. Ezek. viii. 13, 14. He said, turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the house of Jehovah, and behold there sat women weeping for Tammuz.

457. 1 Sam. v. 2, 4. The Philistines took the ark of God, and brought it into the house of Dagon; and when they arose early, behold Dagon was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands were cut off upon the threshold.

Maim'd his brute image, head and hands lop'd off
In his own temple, on the grunsel edge
Where he fell flat, and shamm'd his worshippers:
Dagon his name; sea-monster! upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath, and Ascalon,
And Accaron and Gaza's frontier bounds.
Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams!
He also against the house of God was bold:
A leper once he lost, and gain'd a king,
Ahaz his sottish conqu'ror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the Gods
Whom he had vanquish'd. After these appear'd
A crew who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abus'd
Fanatic Egypt and her priests to seek
Their wand'ring Gods disguis'd in brutish forms,
Rather than human. Nor did Israel 'scape
Th' infection, when their borrow'd gold compos'd
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,

467. 2 Kings, v. 18. When my master goeth into the house of Rimmon to worship there.

469. 2 Kings, v. 12. Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel?

471. 2 Kings, v. 17. Naaman said, Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other Gods, but unto Jehovah.

—— 2 Chron. xxviii. 22. Ahaz sacrificed to the gods of Damascus which smote him: And he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him and of all Israel.

483. Ps. civ. 19, 20. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.

Lik'ning his Maker to the grazed ox,
Jehovah! who in one night when he pass'd
From Egypt marching, equall'd with one stroke
Both her first-born and all her bleating Gods.
Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood
Nor altar smok'd; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who fill'd
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest tow'rs,
And injury and outrage: and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Expos'd a matron to avoid worse rape.

These were the prime, in order and in might;
The rest were long to tell, tho' far renown'd,
Th' Ionian Gods, of Javan's issue, held
Gods, yet confess'd later than heav'n and earth
Their boasted parents: Titan heav'n's first-born,
With his enormous brood, and birthright seiz'd

485. 2 Kings, xii. 28, 29. Jeroboam made two calves of gold, and said, Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan.

488. Exod. xii. 12. I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am Jehovah.

498. 1 Pet. iv. 3, 4. When we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that you run not with them to the same excess of riot.

501. Deut. xiii. 13. Children of Belial have said, Let us go and serve other gods.

— — 1 Sam. ii. 12. The sons of Eli were sons of Belial, they knew not Jehovah.

503. Judges, xix. 22. The men of the city, sons of Belial, beset the house round about.

By younger Saturn; he from mightier Jove,
(His own and Rhea's son) like measure found;
So Jove usurping reign'd: these first in Crete,
And Ida known; thence on the snowy top
Of cold Olympus rul'd the middle air,
Their highest heav'n; or on the Delphian cliff,
Or in Dodona, and thro' all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to th' Hesperian fields,
And o'er the Celtic roam'd the utmost isles.

All these and more came flocking, but with looks
Down cast and damp; yet such wherein appear'd
Obscure some glimpse of joy, to have found their chief
Not in despair, to have found themselves not lost
In loss itself; which on his count'nance cast
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently rais'd
Their fainting courage, and dispell'd their fears.
Then straight commands that at the warlike sound
Of trumpets loud; and clarions, be uprear'd
His mighty standard: that proud honour claim'd
Azazel as his right, a Cherub tall;
Who forthwith from the glittering staff unfurl'd
Th' imperial ensign; which, full high advanc'd,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich emblaz'd,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout, that tore hell's concave; and beyond
Frighted the reign of Chaos and old Night.
All in a moment thro' the gloom were seen
Ten thousand banners rise into the air,
With orient colours waving: with them rose
A forest huge of spears; and thronging helms
Appear'd, and serried shields in thick array,

516. Eph. ii. 2. The prince of the power of the air.

Of depth immeasurable: anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as rais'd
To height of noblest temper heroes old
Arming to battle; and instead of rage
Deliberate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat;
Nor wanting pow'r to mitigate or swage,
With solemn touches, troubled thoughts, and cha s
Anguish, and doubt, and fear, and sorrow, and pain,
From mortal or immortal minds. Thus they
Breathing united force with fixed thought
Mov'd on in silence to soft pipes, that charm'd
Their painful steps o'er the burnt soil; and now
Advanc'd in view they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old, with order'd spear and shield,
Awaiting what command their mighty chief
Had to impose: He through the armed files
Darts his experienc'd eye, and soon traverse
The whole battalion views their order due;
Their visages and stature as of Gods;
Their number last he sums. And now his heart
Distends with pride, and hard'ning in his strength
Glories: for never since created man,
Met such embodied force, as nam'd with these
Could merit more than that small infantry
War'd on by cranes; thro' all the giant brood
Of Phlegra with th' heroic race were join'd,
That fought at Thebes and Ilium on each side,
Mix'd with auxiliar Gods; and what resounds
In fable or romance of Uther's son,
Begirt with British or Armoric knights;
And all who since, baptiz'd or infidel,
Jousted in Aspramont or Montalban,

554. 1 Co. xv. 58. Stedfast, immoveable.

571. Dan. v. 20. His heart was lifted up, and his mind hardened in pride.

Damasco, or Morocco, or Trebisond,
Or whom Biserta sent from Afric shore
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander: he above the rest
In shape and gesture proudly eminent,
Stood like a tow'r; his form had yet not lost
All her original brightness, nor appear'd
Less than Arch-angel ruin'd, and th' excess
Of glory' obscur'd; as when the sun new ris'n
Looks through the horizontal misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs: darken'd so, yet shone
Above them all th' Arch-angel: but his face
Deep scars of thunder had intrench'd, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss!) condemn'd
For ever now to have their lot in pain;
Millions of Spirits for his fault amerc'd
Of heav'n, and from eternal splendors flung
For his revolt, yet faithful how they stood,
Their glory wither'd: as when heav'n's fire
Hath scath'd the forest oaks, or mountain pines,
With singed top their stately growth though bare
Stands on the blasted heath. He now prepar'd
To speak; whereat their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers: attention held them mute:
Thrice he assay'd, and thrice in spite of scorn,
Tears, such as Angels weep, burst forth; at last
Words interwove with sighs found out their way.

O myriads of immortal spirits! O Pow'rs
Matchless, but with th' Almighty, and that strife
Was not inglorious, tho' th' event was dire,
As this place testifies, and this dire change,
Hateful to utter: but what pow'r of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have fear'd
How such united force of Gods, how such
As stood like these, could ever know repulse?
For who can yet believe, tho' after loss,
That all these puissant legions, whose exile
Hath emptied heav'n, shall fail to re-ascend,
Self-rais'd, and re-possess their native seat?
For me be witness all the host of heav'n,
If counsels different, or danger shunn'd
By me, have lost our hopes. But he who reigns
Monarch in heav'n, till then as one secure
Sat on his throne, upheld by old repute,
Consent or custom, and his regal state
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provok'd; our better part remains
To work in close design: by fraud or guile,
What force effected not: that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new worlds; whereof so rise
There went a fame in heav'n that he ere long
Intended to create, and therein plant

623. Is. xlv. 9. Woe to him that striveth with his maker. Let the potsherd strive with the potsherds of the earth..

651. Prov. viii. 22, 23, 30, 31. Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: rejoicing in the habitable parts of his earth, and my delights were with the sons of men.

A generation, whom his choice regard
Should favour equal to the sons of heav'n:
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere:
For this infernal pit shall never hold
Celestial spirits in bondage, nor th' abyss
Long under darkness cover. But these thoughts
Full counsel must mature: peace is despair'd,
For who can think submission? War then, war
Open or understood must be resolv'd.

He spake: and to confirm his words, out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim: the sudden blaze
Far round illumin'd hell: highly they rag'd
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance tow'rd the vault of heav'n.

There stood a hill not far, whose grisly top
Belch'd fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither wing'd with speed
A numerous brigade hasten'd: as when bands
Of pioneers with spade and pick-ax arm'd,
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon led them on,
Mammon, the least erected spirit that fell
From heav'n: for e'en in heav'n his looks and thoughts
Were always downward bent; admiring more
The riches of heav'n's pavement, trodden gold,
Than ought divine or holy else enjoy'd
In vision beatific: by him first

669. 1 Sam. xvii. 45. Jehovah whom thou hast defied.

678. Mat. vi. 24. Ye cannot serve God and Mammon.

682. Rev. xxi. 21. The street of the city was pure gold.

684. Matt. v. 8. Blessed are the pure in heart; for they shall see God.

684. 1 John, iii. 2. We shall see him as he is.

Mammon could not have this sordid disposition before he sinned. What is said of

Men also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold. (Let none admire
That riches grow in hell; that soil may best
Deserve the precious bane.) And here let those
Who boast in mortal things, and wond'ring tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily out-done
By spirits reprobate, and in an hour,
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the plain in many cells prepar'd,
That underneath had veins of liquid fire
Sluic'd from the lake, a second multitude
With wond'rous art found out the massy ore,
Severing each kind, and scumm'd the bullion dross:
A third as soon had form'd within the ground
A various mould; and from the boiling cells
By strange conveyance fill'd each hollow nook:
As in an organ from one blast of wind
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet;
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice, or freeze, with bossy sculptures graven;

him, therefore, from v. 679 to v. 684, though expressed in general terms, must be understood only of the time he remained in heaven after he joined Satan, or else we must say, the poet did not think it necessary to be more accurate in the expression, where the sentiment is so clear, viz. that though Mammon were in heaven, he would more admire the gold of the street, than the blessed vision of God.

The roof was fretted gold. Not Babylon,
Nor great Alcairo, such magnificence
Equall'd in all their glories, to inshrine
Belus or Serapis, their Gods; or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. Th' ascending pile
Stood fix'd her stately height: and straight the doors
Op'ning their brazen folds, discover wide
Within her ample spaces, o'er the smooth
And level pavement: from the arched roof,
Pendent by subtle magic many a row
Of starry lamps, and blazing cressets, fed
With Naphtha and Asphaltus, yielded light
As from a sky. The hasty multitude
Admiring enter'd, and the work some praise,
And some the architect: his hand was known
In heav'n by many a tow'red structure high,
Where sceptre'd Angels held their residence,
And sat as princes; whom the supreme King
Exalted to such pow'r, and gave to rule,
Each in his hierarchy, the orders bright:
Nor was his name unheard or unador'd,
In ancient Greece, and in Ausonian land
Men call'd him Mulciber; and how he fell
From Heav'n, they fabled, thrown by angry Jove
Sheer o'er the crystal battlements, from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith like a falling star,
On Lemnos th' Ægean isle: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
T' have built in heav'n high tow'rs; nor did he 'scape
By all his engines, but was headlong sent

734. Col. i. 16 Thrones, dominions, *principalities*.
735. 1 Tim. vi. 15. King of kings.
737. Jude 9. Michael the Archangel.
—— Thes. iv. 16. The voice of an Archangel.

With his industrious crew to build in hell.
Meanwhile the winged heralds by command
Of sov'reign pow'r, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers: their summons call'd
From every band and squared regiment,
By place or choice the worthiest; they anon
With hundreds, and with thousands, trooping came
Attended: all access was throng'd, the gates
And porches wide, but chief the spacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the Soldan's chair
Defy'd the best of Panim chivalry
To mortal combat, or career with lance)
Thick swarm'd, both on the ground and in the air,
Brush'd with the hiss of rustling wings. As bees
In spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel)
New rubb'd with balm, expatiate and confer
Their state affairs: so thick the airy croud
Swarm'd, and were straighten'd; till the signal giv'n
Behold a wonder! they but now who seem'd
In bigness to surpass earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that pygmean race
Beyond the Indian mount, or fairy elves,
Whose midnight revels by a forest side,
Or fountain some belated peasant sees,
Or dreams he sees; while over-head the moon
Sits arbitress, and nearer to the earth
Wheels her pale course, they on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy, and fear, his heart rebounds.

Thus incorporeal spirits to smallest forms
Reduc'd their shapes immense; and were at large
Though without number still amidst the hall
Of that infernal court. But far within
And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim,
In close recess and secret conclave sat;
A thousand demi-gods on golden seats,
Frequent and full! After short silence then,
And summons read, the great consult began.

THE END OF THE FIRST BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK I.

Ver.

15. Georg. III. 11. Aonas in montes.
16. Lucr. I. 925. Avia Pieridum peragro.
Georg. III. 292. Juvat ire jugis.
33. Iliad I. 3. Τις τ' αρ σφωε θεων.
45. Iliad I. 591. Ριψε ποδος τεταγων.
48. Æsch. Prom. 6. Αδαμαντινων δεσμων.
84. Æn. II. 274. Hei mihi qualis erat.
86. Odyss. VI. 110. Ρεια δ' αριγνωτη.
125. Æn. I. 208. Talia voce refert, curisque.
193. Æn. II. 206. Pectora quorum inter.
196. Æn. VI. 596. Per tota novem cui jugera.
198. Æn. VI. 580. Genus antiquum terræ.
229. Eclog. VI. 33. Et liquidi simul ignis.
252. Soph. Ajax. 395. Ιω σκοτος, εμον φαος.
287. Iliad XIX. 373. Αυταρ επειτα σακος.
302. Æn. VI. 809. Quam multa in Sylvis.
305. Æn. I. 539. Fluctu nimbosus Orion.
329. Æn. I. 44. Illum expirantem transfixo.
376. Æn. XI. 664. Quem tela primum, quem.
389. Æn. VIII. 698. Deûm Monstra et latrator Anubis.
560. Iliad III. 8. Οι δ' ιεαν σιγη μενεα.
619. Met. XI. 419. Ter conata loqui, ter fletibus.
623 Met. IX. 6. Nec tam turpe fuit vinci, quam.
687. Met. I. 138. Itum est in viscera terræ.
688. Hor. Od. III. 49. Aurum irrepertum et.
726. Æn. I. 726. Dependent lychni laquearibus.
741. Iliad I. 590. Ηδη γαρ με και αλλοτ'.
748. Iliad V. 53. Αλλ ου οι τοτε γε χραισμ'.
768. Iliad II. 87. Ηυτε εθνεα εισι μελισσαων.
769. Georg. I. 217. Candidus auratis aperit cum.
770. Georg. IV. 21. Cum prima novi ducent examina.
783. Æn. VI. 454. Aut videt, aut vidisse putat.
785. Hor. Epod. V. 49. O rebus meis non infideles.

THE

SECOND BOOK

OF

PARADISE LOST.

THE ARGUMENT.

The consultation begun, Satan debates whether another battle be to be hazarded for the recovery of heaven: some advise it, others dissuade: A third proposal is preferred, mentioned before Satan, to search the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal or not much inferior to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to hell-gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the gulph between hell and heaven; with what difficulty he passes through, directed by Chaos, the power of that place, to the sight of this new world which he sought.

PARADISE LOST.

BOOK II.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus, and of Ind;
Or where the gorgeous east with richest hand
Show'rs on her kings Barbaric pearl, and gold,
Satan exalted sat, by merit rais'd
To that bad eminence: and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high; insatiate to pursue
Vain war with heav'n; and by success untaught,
His proud imaginations thus display'd.

Pow'rs, and dominions, deities of heav'n!
(For since no deep within her gulph can hold
Immortal vigour, though oppress'd and fall'n,
I give not heav'n for lost: from this descent
Celestial virtues rising, will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate:)
Me, though just right, and the fix'd laws of heav'n
Did first create your leader; next, free choice;
With what besides, in counsel or in fight,
Hath been atchiev'd of merit; yet this loss
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state
In heav'n, which follows dignity, might draw
Envy from each inferior: but who here
Will envy whom the highest place exposes
Foremost to stand against the thund'rer's aim
Your bulwark; and condemns to greatest share

Line 10. 2 Tim. iii. 2. Boasters, proud, blasphemous.

Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will claim in hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more! With this advantage then
To union, and firm faith, and firm accord,
More than can be in heav'n, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assur'd us; and by what best way,
Whether of open war, or covert guile,
We now debate; who can advise, may speak.
He ceas'd; and next him Moloch, scepter'd king,
Stood up, the strongest and the fiercest spirit
That fought in heav'n, now fiercer by despair:
His trust was with th' Eternal to be deem'd
Equal in strength, and rather than be less,
Car'd not to be at all; with that care lost
Went all his fear: of God, or hell, or worse,
He reck'd not; and these words thereafter spake:
My sentence is for open war: of wiles,
More unexpert, I boast not: them let those
Contrive who need; or when they need, not now:
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit ling'ring here
Heav'n's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No! let us rather chuse,
Arm'd with hell-flames and fury, all at once
O'er heav'n's high tow'rs to force resistless way,
Turning our tortures into horrid arms

44. 2 Tim. iii. 3, 4. Fierce, heady, high-minded.

58, 63, 87, 88. Rev. xvi. 10. His kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven, and repented not of their deeds.

Against the torturer; when to meet the noise
Of his almighty engine he shall hear
Infernal thunder; and for light'ning, see
Black fire, and horror, shot with equal rage
Among his Angels: and his throne itself
Mix'd with Tartarean sulphur, and strange fire,
His own invented torments. But perhaps
The way seems difficult, and steep, to scale
With upright wing against a higher foe:
Let such bethink them, (if the sleepy drench
Of that forgetful lake benumb not still)
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? Th' ascent is easy then;
Th' event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction; (if there be in hell
Fear to be worse destroy'd:) what can be worse
Than to dwell here, driv'n out from bliss, condemn'd
In this abhorred deep to utter woe!
Where pain of unextinguishable fire
Must exercise us, without hope of end,
The vassals of his anger, when the scourge
Inexorably, and the torturing hour
Calls us to penance? More destroy'd than thus
We should be quite abolish'd, and expire.
What fear we then? what doubt we to incense
His utmost ire? which to the height enrag'd,
Will either quite consume us, and reduce
To nothing this essential; happier far,
Than miserable to have eternal being:
Or if our substance be indeed divine,
And cannot cease to be, we are at worst

69. Levit. x. 1. Strange fire.

On this side nothing; and by proof we feel
Our pow'r sufficient to disturb his heav'n,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne:
Which, if not victory, is yet revenge.
He ended frowning, and his look denounc'd
Desperate revenge, and battle dangerous
To less than Gods. On th' other side uprose
Belial, in act more graceful and humane;
A fairer person lost not heav'n; he seem'd
For dignity compos'd, and high exploit:
But all was false and hollow; though his tongue
Dropp'd manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low:
To vice industrious, but to nobler deeds
Timorous, and slothful: yet he pleas'd the ear,
And with persuasive accent thus began.
I should be much for open war, O peers!
As not behind in hate, if what was urg'd
Main reason to persuade immediate war,
Did not dissuade me most; and seem to cast
Ominous conjecture on the whole success;
When he who most excels in fact of arms,
In what he counsels, and in what excels,
Mistrustful, grounds his courage on despair,
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The tow'rs of heav'n are fill'd
With armed watch, that render all access
Impregnable: oft on the bord'ring deep
Encamp their legions; or with obscure wing,
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all hell should rise
With blackest insurrection, to confound

118. 1 Cor. ii. 4. The persuasive words of human wisdom.

Heav'n's purest light; yet our great enemy,
All-incorruptible, would on his throne
Sit unpolluted, and th' ethereal mould
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repuls'd, our final hope
Is flat despair: we must exasperate
Th' almighty victor to spend all his rage,
And that must end us; that must be our cure,
To be no more: sad cure! for who would lose,
Though full of pain, this intellectual being;
Those thoughts that wander through eternity;
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? and who knows,
(Let this be good) whether our angry foe
Can give it, or will ever? how he can,
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then?
Say they who counsel war; We are decreed,
Reserv'd, and destin'd to eternal woe;
Whatever doing, what can we suffer more,
What can we suffer worse? Is this then worst;
Thus sitting, thus consulting, thus in arms?
What! when we fled amain, pursu'd and struck
With heav'n's afflicting thunder, and besought
The deep to shelter us? this hell then seem'd
A refuge from those wounds: or, when we lay
Chain'd on the burning lake? that sure was worse.
What if the breath that kindled those grim fires,

137. 1 Tim. vi. 16. Inhabiting light inaccessible.

170. Is. xxx. 33. Tophet is ordain'd of old. He hath made it deep and large, the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it.

Awak'd, should blow them into sevenfold rage,
And plunge us in the flames? Or, from above,
Should intermitted vengeance arm again
His red right-hand to plague us? What if all
Her stores were open'd, and this firmament
Of hell should spout her cataracts of fire?
Impendent horrors! threat'ning hideous fall
One day upon our heads; while we perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurl'd
Each on his rock transfix'd, the sport and prey
Of racking whirlwinds: or for ever sunk
Under yon boiling ocean, wrap'd in chains;
There to converse with everlasting groans,
Unrespited, unpitied, unrepriev'd,
Ages of hopeless end? this would be worse.
War therefore, open or conceal'd, alike
My voice dissuades: for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from heav'n's height
All these our motions vain, sees and derides:
Not more almighty to resist our might,
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of heav'n
Thus trampled, thus expell'd, to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains: this was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And vent'rous, if that fail them, shrink, and fear

192. Ps. ii. 4. He that sitteth in the heavens shall laugh. Jehovah shall have them in derision.

What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqu'ror: This is now
Our doom! which if we can sustain and bear,
Our supreme foe, in time, may much remit
His anger; and perhaps thus far remov'd,
Not mind us not offending, satisfy'd
With what is punish'd; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour; or inur'd, not feel;
Or chang'd at length, and to the place conform'd
In temper, and in nature, will receive
Familiar the fierce heat, and void of pain.
This horror will grow mild, this darkness, light:
Besides what hope the never-ending flight,
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears
For happy, though but ill; for ill, not worst;
If we procure not to ourselves more woe.

Thus Belial with words cloth'd in reason's garb
Counsel'd ignoble ease, and peaceful sloth,
Not peace: and after him thus Mammon spake.

Either to disinthrone the king of heav'n
We war, if war be best, or to regain
Our own right lost: him to unthrone we then
May hope, when everlasting fate shall yield
To fickle chance, and chaos judge the strife:
The former vain to hope, argues as vain
The latter; for what place can be for us
Within heav'n's bound, unless heaven's Lord supreme
We overpow'r? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive

210 Ps. x. 11. He hath said in his heart, God hath forgotten. —— Ps. xxxvi. 2. He flattereth himself in his own eyes.

220 Isaiah xlii. 16. I will make darkness light.

Strict laws impos'd, to celebrate his throne
With warbled hymns, and to his godhead sing
Forc'd hallelujahs? while he lordly sits
Our envied sov'reign, and his altar breathes
Ambrosial odours, and ambrosial flow'rs,
Our servile offerings! This must be our task
In heav'n, this our delight; how wearisome
Eternity so spent, in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtain'd
Unacceptable, though in heav'n, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves; though in this vast recess,
Free, and to none accountable; preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse
We can create; and in what place soe'er
Thrive under evil, and work ease out of pain
Through labour and indurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth heav'n's all-ruling sire
Chuse to reside, his glory unobscur'd?
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Must'ring their rage, and heav'n resembles hell?
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise

247. Mal. i. 13. What a weariness is it?

263. Ps. xviii. 11. 13. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies; Jehovah also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

—— Ps. xcvii. 2. Clouds and darkness are round about him.

Magnificence; and what can heav'n shew more?
Our torments also may in length of time
Become our elements; these piercing fires
As soft as now severe, our temper chang'd
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and were; dismissing quite
All thoughts of war: ye have what I advise.
He scarce had finish'd, when such murmur fill'd
Th' assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the sea, now with hoarse cadence lull
Seafaring men o'erwatch'd, whose bark by chance,
Or pinnace, anchors in a craggy bay
After the tempest: Such applause was heard
As Mammon ended, and his sentence pleas'd,
Advising peace: for, such another field
They dreaded worse than hell: so much the fear
Of thunder, and the sword of Michael,
Wrought still within them; and no less desire
To found this nether empire, which might rise
By policy, and long process of time,
In emulation opposite to heav'n.
Which when Beelzebub perceiv'd (than whom,
Satan except, none higher sat) with grave
Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven,
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic though in ruin! sage he stood,
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look

300. Matt. xii. 24. Beelzebub the prince of the devils.

302. Gal. ii. 9. Who seemed to be pillars.

Drew audience, and attention still as night,
Or summer's noon-tide air; while thus he spake:
Thrones, and imperial pow'rs, offspring of heav'n,
Ethereal virtues! or these titles now
Must we renounce, and changing stile, be call'd
Princes of hell? for, so the popular vote
Inclines, here to continue, and build up here
A growing empire; doubtless! while we dream,
And know not that the king of heav'n hath doom'd
This place our dungeon; not our safe retreat
Beyond his potent arm, to live exempt
From heav'n's high jurisdiction, in new league
Banded against his throne: but to remain
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude: for he, be sure,
In height, or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt; but over hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in heav'n.
What sit we then projecting peace and war?
War hath determin'd us, and foil'd with loss
Irreparable; terms of peace yet none
Vouchsaf'd, or sought; for what peace will be given
To us enslav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return?
But, to our pow'r, hostility, and hate,
Untam'd reluctance, and revenge; though slow,
Yet ever plotting how the conqueror least
May reap his conquest; and may least rejoice
In doing; what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition, to invade

324. Rom. viii. 39. Nor height nor depth.
327. Ps. ii. 9. A rod of iron.
328. Esther, v. 2. The golden sceptre.

Heav'n, whose high walls fear no assault or siege
Or ambush from the deep. What if we find
Some easier enterprise? There is a place,
(If ancient and prophetic fame in heav'n
Err not) another world, the happy seat
Of some new race call'd man, about this time
To be created like to us, though less
In pow'r and excellence, but favour'd more
Of him who rules above; so was his will
Pronounc'd among the Gods, and by an oath,
That shook heav'n's whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or substance, how endu'd, and what their pow'r,
And where their weakness, how attempted best,
By force, or subtlety. Though heav'n be shut,
And heav'n's high arbitrator sit secure
In his own strength, this place may lie expos'd,
The utmost border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be atchiev'd
By sudden onset, either with hell-fire
To waste his whole creation; or possess
All as our own, and drive (as we were driven)
The puny habitants; or if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss;

345. Prov. viii. 23, 31. I was set up from everlasting, from the beginning, rejoicing in the habitable part of his earth; and my delights were with the sons of men.

352. Heb. vi. 17. Confirmed it by an oath.

369. Gen. vi. 7. And it repented Jehovah that he had made man on the earth.

Faded so soon! Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus Belzebub
Pleaded his devilish counsel, first devis'd
By Satan, and in part propos'd: for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleas'd highly those infernal states, and joy
Sparkled in their eyes; with full assent
They vote: whereat his speech he thus renews:
Well have ye judg'd, well ended long debate,
Synod of Gods! and, like to what ye are,
Great things resolv'd: which from the lowest deep
Will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view [arms,
Of those bright confines, whence with neighb'ring
And opportune excursion, we may chance
Re-enter heav'n; or else, in some mild zone
Dwell not unvisited of heav'n's fair light,
Secure, and at the bright'ning orient beam
Purge off this gloom; the soft delicious air,
To heal the scar of these corrosive fires, [send
Shall breathe her balm. But first whom shall we
In search of this new world? whom shall we find
Sufficient? who shall tempt with wand'ring feet
The dark, unbottom'd, infinite abyss,
And through the palpable obscure find out
His uncouth way; or spread his airy flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art can
Suffice, or what evasion bear him safe [then

387. Habak. iii. 14. Their rejoicing to devour the poor secretly.

Through the strict senteries and stations thick
Of angels watching round? Here he had need
All circumspection; and we now no less
Choice in our suffrage; for, on whom we send,
The weight of all, and our last hope, relies.
This said, he sat; and expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake
The perilous attempt: but all sat mute,
Pondering the danger with deep thoughts; and each
In others count'nance read his own dismay
Astonish'd! None, among the choice and prime
Of those heav'n-warring champions, could be found
So hardy, as to proffer, or accept
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory rais'd
Above his fellows, with monarchal pride
(Conscious of highest worth) unmov'd thus spake.
O progeny of heav'n, empyreal thrones!
With reason hath deep silence, and demur,
Seiz'd us, though undismay'd: long is the way
And hard, that out of hell leads up to light;
Our prison strong: this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant
Barr'd over us, prohibit all egress.
These pass'd (if any pass) the void profound
Of unessential night receives him next
Wide gaping! and with utter loss of being
Threatens him, plung'd in that abortive gulph.
If thence he 'scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O peers!
And this imperial sov'reignty, adorn'd
With splendor, arm'd with pow'r, if ought propos'd

446, 447. See the songs of the good angels on Creation, b. VII. 601; and on Redemption b. III. 372 to 415.

And judg'd of public moment, in the shape
Of difficulty, or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard, as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honour'd sits? Go therefore, mighty pow'rs!
Terror of heav'n, though fall'n! intend at home,
(While here shall be our home) what best may ease
The present misery, and render hell
More tolerable; if there be cure, or charm,
To respite, or deceive, or slack the pain
Of this ill mansion: intermit no watch
Against a wakeful foe, while I abroad,
Through all the coasts of dark destruction, seek
Deliverance for us all: this enterprise
None shall partake with me. Thus saying rose
The monarch, and prevented all reply,
Prudent, lest, from his resolution rais'd,
Others among the chief might offer now
(Certain to be refus'd) what erst they fear'd;
And so refus'd, might in opinion stand
His rivals; winning cheap the high repute,
Which he through hazard huge must earn. But they
Dreaded not more th' adventure, than his voice
Forbidding; and at once with him they rose;
Their rising all at once was as the sound
Of thunder heard remote. Tow'rds him they bend
With awful reverence prone; and as a God
Extol him equal to the highest in heav'n:
Nor fail'd they to express how much they prais'd,
That for the general safety he despis'd
His own: (for neither do the spirits damn'd
Lose all their virtue; lest bad men should boast

483. Eph. ii. 8, 9. By grace of works, lest any man should are you saved through faith; not boast.

Their specious deeds on earth, which glory excites,
Or close ambition varnish'd o'er with zeal.)
Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief:
As when from mountain-tops the dusky clouds
Ascending, while the north-wind sleeps, o'er-spread
Heav'n's cheerful face, the low'ring element
Scowls o'er the darken'd landscape snow, or shower:
If chance the radiant sun with farewel sweet
Extend his ev'ning beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with devil damn'd
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heav'nly grace: and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enough besides,
That, day and night, for his destruction wait.
The Stygian council thus dissolv'd; and forth
In order came the grand infernal peers:
Midst came their mighty paramount, and seem'd
Alone th' antagonist of heav'n, nor less
Than hell's dread emperor, with pomp supreme,
And God-like imitated state. Him round
A globe of fiery Seraphim inclos'd,
With bright imblazonry, and horrent arms.
Then, of their session ended they bid cry

495. Luke ii. 14. Glory to God in the highest, and on earth peace, good will towards men.

——Eph. ii. 17. He came and preached peace to you which were afar off, and to them that were nigh.

501. Gen. iv, 10. What hast thou done? The voice of thy brother's blood crieth to me from the ground.

504. 1 Pet. v. 9. Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

With trumpets regal sound the great result:
Tow'rds the four winds four speedy cherubim
Put to their mouths the sounding alchymy,
By herald's voice explain'd: the hollow abyss
Heard far and wide, and all the host of hell
With deaf'ning shout return'd them loud acclaim.
Thence more at ease their minds, and somewhat rais'd
By false presumptuous hope, the ranged pow'rs
Disband, and wand'ring, each his several way
Pursues, as inclination or sad choice
Leads him perplex'd, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime
Upon the wing, or in swift race contend,
As at th' Olympian games or Pythian fields:
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form.
As when, to warn proud cities, war appears
Wag'd in the troubled sky, and armies rush
To battle in the clouds; before each van
Prick forth the airy knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heav'n the welkin burns.
Others, with vast Typhoean rage, more fell!
Rend up both rocks and hills, and ride the air
In whirlwind: hell scarce holds the wild uproar.
As when Alcides from Oechalia crown'd
With conquest, felt th' envenom'd robe, and tore
Through pain up by the roots Thessalian pines;
And Lichas from the top of Oeta threw
Into th' Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle: and complain that fate
Free virtue should inthral to force, or chance.
Their song was partial; but the harmony

(What could it less when spirits immortal sing?)
Suspended hell, and took with ravishment
The thronging audience. In discourse more sweet,
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high,
Of providence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge absolute;
And found no end, in wand'ring mazes lost.
Of good, and evil, much they argued then,
Of happiness, and final misery,
Passion, and apathy, and glory, and shame:
Vain wisdom all, and false philosophy!
Yet, with a pleasing sorcery, could charm
Pain for a while, or anguish; and excite
Fallacious hope, or arm th' obdurate breast
With stubborn patience, as with triple steel.
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world (if any clime perhaps
Might yield them easier habitation) bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow; black and deep!
Cocytus, nam'd of lamentation loud
Heard on the rueful stream: fierce Phlegeton,
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.

560. The studies of the school men and metaphysicians.

564. The subjects of disputation among the heathen philosophers.

565 Col. ii. 8. Beware lest any man spoil you through philosophy and vain deceit.

Beyond this flood a frozen continent
Lies dark, and wild; beat with perpetual storms
Of whirlwind, and dire hail; which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile; all else, deep snow and ice;
A gulph profound! as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk; the parching air
Burns frore, and cold performs th' effect of fire.
Thither by harpy-footed furies hal'd
At certain revolutions, all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce!
From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immoveable, infix'd, and frozen round,
Periods of time; thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish, and struggle as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose th' attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight; as once it fled
The lip of Tantalus. Thus roving on
In confus'd march forlorn th' advent'rous bands,
With shudd'ring horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest: through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death;
A universe of death! which God by curse
Created evil; for evil only good,

623. Is. iv. 5, 7. I create evil.

Where all life dies, death lives, and nature breeds
Perverse, all monstrous, all prodigious things,
Abominable, inutterable; and worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and Hydras, and Chimeras dire.
Meanwhile the adversary of God and man,
Satan, with thoughts inflam'd of highest design,
Puts on swift wings, and tow'rds the gates of hell
Explores his solitary flight; sometimes
He scours the right-hand coast, sometimes the left:
Now shaves with level wing the deep; then soars
Up to the fiery concave tow'ring high.
As when far off at sea a fleet descry'd
Hangs in the clouds, by equinoctial winds
Close sailing from Bengala, or the isles
Of Ternate, and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood
Through the wide Ethiopian to the Cape
Ply, stemming nightly tow'rd the pole: so seem'd
Far off the flying fiend. At last appear
Hell-bounds, high reaching to the horrid roof;
And thrice threefold the gates; three folds were
Three iron, three of adamantine rock; [brass,
Impenetrable, impal'd with circling fire,
Yet unconsum'd. Before the gates there sat
On either side a formidable shape;
The one seem'd woman to the waist, and fair;
But ended foul in many a scaly fold,
Voluminous and vast! a serpent arm'd
With mortal sting: about her middle round
A cry of hell-hounds never ceasing bark'd
With wide Cerberian mouths full loud, and rung
A hideous peal: yet, when they list, would creep,
If ought disturb'd their noise, into her womb,
And kennel there; yet there still bark'd, and howl'd
Within, unseen. Far less abhorred than these

653. The sting of death is sin.
658. The clamours of an evil conscience.

Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore:
Nor uglier follow the night-hag, when call'd
In secret, riding through the air she comes
Lur'd with the smell of infant blood, to dance
With Lapland witches, while the lab'ring moon
Eclipses at their charms. The other shape
(If shape it might be call'd, that shape had none
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either;) black it stood as night
Fierce as ten furies, terrible as hell,
And shook a dreadful dart; what seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving, onward came as fast
With horrid strides; hell trembled as he strode.
Th' undaunted fiend what this might be admir'd;
Admir'd, not fear'd; God and his Son except,
Created thing nought valued he, nor shunn'd;
And with disdainful look thus first began:

Whence and what art thou! execrable shape!
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? through them I mean to pass,
That be assur'd, without leave ask'd of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born! not to contend with spirits of heav'n.

To whom the goblin full of wrath reply'd;
Art thou that traitor-angel, art thou he,
Who first broke peace in heav'n, and faith, till then
Unbroken; and in proud rebellious arms
Drew after him the third part of heav'n's sons
Conjur'd against the Highest; for which both thou

672. Job, xviii. 14. The king of terrors.
—— Job, xxiv. 17. The terrors of the shadow of death.

692. Rev. xii. 4. The dragon drew the third part of the stars of heaven, and cast them to the earth.

And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain?
And reckon'st thou thyself with spirits of heav'n,
Hell-doom'd! and breath'st defiance here and scorn,
Where I reign king, and to enrage thee more,
Thy king, and lord? Back to thy punishment,
False fugitive! and to thy speed add wings;
Lest with a whip of scorpions I pursue
Thy ling'ring; or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.
So spake the grisly Terror, and in shape,
(So speaking, and so threat'ning) grew tenfold
More dreadful and deform. On th' other side
Incens'd with indignation Satan stood
Unterrify'd; and like a comet burn'd,
That fires the length of Ophiucus huge
In th' arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Level'd his deadly aim; their fatal hands
No second stroke intend; and such a frown
Each cast at th' other, as when two black clouds,
With heav'n's artillery fraught, come rattling on
Over the Caspian; then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air:
So frown'd the mighty combatants, that hell
Grew darker at their frown; so match'd they stood;
For never but once more was either like
To meet so great a foe. And now great deeds
Had been atchiev'd, whereof all hell had rung,
Had not the snaky sorceress that sat
Fast by hell-gate, and kept the fatal key,

701. 1 Kings, xii. 11. Chastised you with whips—with scorpions.

722. Is. xxv. 8. He will swallow up death in victory.

—— Hos. xiii. 14. O death, I will be thy plagues: O grave, I will be thy destruction.

—— Heb. ii. 14. He took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil.

Ris'n, and with hideous outcry rush'd between.
O Father! what intends thy hand, she cry'd,
Against thy only Son? What fury, O Son,
Possesses thee, to bend that mortal dart
Against thy Father's head? and know'st for whom;
For him who sits above, and laughs the while
At thee, ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both!
She spake, and at her words the hellish pest
Forbore; then these to her Satan return'd.
So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee
What thing thou art, thus double-form'd; and why,
In this infernal vale first met, thou call'st
Me father, and that phantom call'st my son;
I know thee not, nor ever saw till now
Sight more detestable than him, and thee.
T' whom thus the portress of hell-gate reply'd:
Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In heav'n! when at th' assembly, and in sight
Of all the Seraphim, with thee combin'd
In bold conspiracy against heav'n's king,
All on a sudden miserable pain
Surpriz'd thee, dim thine eyes, and dizzy swum
In darkness; while thy head flames thick and fast
Threw forth; till on the left side op'ning wide,
Likest to thee in shape, and count'nance bright,
Then shining heav'nly fair, a goddess arm'd,
Out of thy head I sprung: amazement seiz'd
All th' host of heav'n; back they recoil'd, afraid
At first, and call'd me SIN; and for a sign
Portentous held me; but familiar grown

760. James, i. 15. When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
(Thyself in me thy perfect image viewing)
Becam'st enamour'd, and such joy thou took'st
With me in secret, that my womb conceiv'd
A growing burthen. Meanwhile war arose,
And fields were fought in heav'n; wherein remain'd
(For what could else?) to our almighty foe
Clear victory; to our part loss, and rout,
Through all the empyrean: down they fell
Driv'n headlong from the pitch of heav'n, down
Into this deep; and in the general fall
I also; at which time this pow'rful key
Into my hand was giv'n, with charge to keep
These gates for ever shut, which none can pass
Without my op'ning. Pensive here I sat
Alone, but long I sat not, till my womb,
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and rueful throes!
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way
Tore through my entrails; that with fear and pain,
Distorted, all my nether shape thus grew
Transform'd: but he, my inbred enemy
Forth issuing, brandishing his fatal dart,
Made to destroy: I fled, and cry'd out DEATH!
Hell trembl'd at the hideous name, and sigh'd
From all her caves, and back resounded, Death!
I fled, but he pursu'd (though more, it seems,
Inflam'd with lust than rage) and, swifter far!
Me overtook, his mother, all dismay'd;
And in embraces forcible, and foul,
Ingend'ring with me, of that rape begot
These yelling monsters; that with ceaseless cry
Surround me, as thou saw'st; hourly conceiv'd,
And hourly born, with sorrow infinite

794. Job. xviii. 13. The first-born of death shall devour his strength.

To me! for, when they list, into the womb
That bred them they return; and howl, and gnaw
My bowels, their repast; then bursting forth,
Afresh with conscious terrors vex me round,
That rest, or intermission, none I find.
Before mine eyes in opposition sits
Grim Death, my son, and foe; who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so fate pronounc'd.
But thou, O father! I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heavenly; for that mortal dint,
Save he who reigns above, none can resist!
She finish'd, and the subtle fiend his lore
Soon learn'd, now milder, and thus answer'd smooth.
Dear daughter! since thou claim'st me for thy sire,
And my fair son here shew'st me (the dear pledge
Of dalliance had with thee in heav'n, and joys
Then sweet, now sad to mention, thro' dire change
Befall'n us, unforeseen, unthought of!) know
I come no enemy, but to set free
From out this dark and dismal house of pain,
Both him, and thee, and all the heav'nly host
Of spirits, that (in our just pretences arm'd)
Fell with us from on high: from them I go.
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread
Th' unsounded deep, and thro' the void immense
To search with wand'ring quest a place foretold
Should be, and, by concurring signs, ere now
Created, vast and round; a place of bliss

801. Heb. x. 27. A fearful looking for of judgment, and fiery indignation.

820. Is. xvii. 11. The harvest a heap in the day of grief, and of desperate sorrow.

In the purlieus of heav'n, and therein plac'd
A race of upstart creatures, to supply
Perhaps our vacant room; though more removed,
Lest heav'n surcharg'd with potent multitude
Might hap to move new broils: Be this, or ought
Than this more secret, now design'd, I haste
To know; and this once known, shall soon return,
And bring you to the place where thou, and Death,
Shall dwell at ease, and up and down unseen
Wing silently the buxom air, embalm'd
With odours; there ye shall be fed, and fill'd
Immeasurably, all things shall be your prey.
He ceas'd, for both seem'd highly pleas'd, and Death
Grinn'd horrible a ghastly smile, to hear
His famine should be fill'd; and blest his maw
Destin'd to that good hour: no less rejoic'd
His mother bad, and thus bespake her sire.
The key of this infernal pit by due,
And by command of heav'n's all-pow'rful king
I keep; by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living might.
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confin'd,
Inhabitant of heav'n, and heav'nly-born,
Here in perpetual agony, and pain,
With terrors, and with clamours compass'd round,
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gav'st me; whom should I obey

844. Gen. iii. 17. Cursed is the ground for thy sake.

—— Rom. viii. 22. The whole creation groaneth, and travaileth in pain together.

—— Ps. xlix. 14. Death shall *feed* on them.

857. Jer. xliv. 4. Oh do not this abominable thing that I hate.

But thee? whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter, and thy darling, without end.
Thus saying, from her side the fatal key,
Sad instrument of all our woe! she took;
And tow'rds the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew;
Which but herself, not all the Stygian pow'rs
Could once have mov'd; then in the key-hole turns
Th' intricate wards, and every bolt and bar
Of massy iron, or solid rock, with ease
Unfastens: on a sudden open fly
With impetuous recoil, and jarring sound,
Th' infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
of Erebus. She open'd, but to shut
Excell'd her pow'r; the gates wide open stood,
That with extended wings a banner'd host,
Under spread ensigns marching, might pass through
With horse, and chariots, rank'd in loose array;
So wide they stood! and, like a furnace mouth,
Cast forth redounding smoke, and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoary deep; a dark
Illimitable ocean! without bound, [height,
Without dimension, where length, breadth, and
And time, and place, are lost; where eldest Night,
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions fierce,

868. Sin talks like an epicurean.

890. Job, x. 22. A land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness.

891 Job. xli. 32. One would think the deep to be hoary.

Strive here for mast'ry, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their sev'ral clans
Light arm'd, or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumber'd as the sands
Of Barca, or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment: Chaos umpire sits,
And by decision more embroils the fray,
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyss,
(The womb of nature, and perhaps her grave)
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confus'dly, and which thus must ever fight,
(Unless th' Almighty Maker them ordain
His dark materials to create more worlds;)
Into this wild abyss the wary fiend
Stood on the brink of hell, and look'd awhile,
Pond'ring his voyage; (for no narrow frith
He had to cross.) Nor was his ear less peal'd
With noises loud, and ruinous (to compare
Great things with small) than when Bellona storms,
With all her batt'ring engines bent to raze
Some capital city; or less than if this frame
Of heav'n were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair ascending, rides
Audacious; but that seat soon failing, meets

216. Gen i. 2. Darkness was upon the face of the deep.

924. Is. xxxiv. 4, Rev. vi. 13, 14 Every mountain and island moved out of their places, stars falling to the earth. All the host of heaven dissolved. The heavens rolled together as a scroll. All their host falling down as the leaf falleth off the vine.

A vast vacuity: all unawares
Flutt'ring his pennons vain, plumb down he drops
Ten thousand fathom deep; and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft: that fury stay'd,
Quench'd in a boggy Syrtis, neither sea,
Nor good dry land, nigh foundered, on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon, through the wilderness
With winged course, o'er hill, or moory dale,
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloin'd
The guarded gold: So eagerly the fiend
O'er bog or steep, through strait, rough, dense or rare,
With head, hands, wings, or feet, pursues his way;
And swims, or sinks, or wades, or creeps, or flies:
At length a universal hubbub wild
Of stunning sounds, and voices all confus'd,
Borne through the hollow dark, assaults his ear
With loudest vehemence: thither he plies,
Undaunted to meet there whatever pow'r,
Or spirit, of the nethermost abyss,
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies:
Bord'ring on light; when strait behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthron'd
Sat sable-vested Night, eldest of things,
The consort of his reign: and by them stood
Orcus and Ades, and the dreaded name
Of Demogorgon; Rumour next, and Chance,
And Tumult, and Confusion all embroil'd,
And Discord with a thousand various mouths.

958. Job, xxviii 19. The place of darkness.

T' whom Satan turning boldly, thus—Ye pow'rs,
And spirits, of this nethermost abyss,
Chaos, and Ancient Night; I come no spy
With purpose to explore; or to disturb,
The secrets of your realm; but by constraint
Wand'ring this darksome desert, as my way
Lies through your spacious empire up to light,
Alone, and without guide, half lost, I seek,
What readiest path leads where your gloomy bounds
Confine with heav'n; or if some other place,
From your dominion won, th' ethereal king
Possesses lately, thither to arrive
I travel this profound; direct my course;
Directed, no mean recompense it brings
To your behoof; if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness; and your sway
(Which is my present journey) and once more
Erect the standard there of Ancient Night;
Yours be th' advantage all, mine the revenge!
Thus Satan; and him thus the Anarch old,
With falt'ring speech, and visage incompos'd,
Answer'd. I know thee, stranger, who thou art,
That mighty leading Angel, who of late
Made head against heav'n's king, tho' overthrown.
I saw, and heard; for such a num'rous host
Fled not in silence through the frighted deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and heav'n-gates
Pour'd out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroach'd on still through our intestine broils,
Weak'ning the sceptre of Old Night: first hell,
Your dungeon, stretching far and wide beneath;
Now lately heav'n, and earth, another world
Hung o'er my realm, link'd in a golden chain,

To that side heav'n from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go, and speed!
Havoc, and spoil, and ruin are my gain.
He ceas'd; and Satan stay'd not to reply,
But glad that now his sea should find a shore,
With fresh alacrity, and force renew'd,
Springs upward, like a pyramid of fire,
Into the wild expanse; and through the shock
Of fighting elements, on all sides round
Environ'd, wins his way; harder beset,
And more endanger'd, than when Argo pass'd
Through Bosphorus, betwixt the justling rocks:
Or when Ulysses on the larboard shunn'd
Charybdis, and by th' other whirlpool steer'd.
So he with difficulty, and labour hard
Mov'd on: with difficulty, and labour he;
But he once past, soon after, when man fell,
Strange alteration! Sin and Death amain
Following his track (such was the will of heaven!)
Pav'd after him a broad and beaten way
Over the dark abyss, whose boiling gulph
Tamely endur'd a bridge of wond'rous length,
From hell continu'd, reaching th' utmost orb
Of this frail world; by which the spirits perverse
With easy intercourse pass to and fro,
To tempt or punish mortals, except whom
God and good Angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of heav'n
Shoots far into the bosom of dim Night
A glimmering dawn; here Nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works a broken foe,

1026. Matt. vii. 13. Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat.

1033. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

With tumult less, and with less hostile din;
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And like a weather-beaten vessel holds
Gladly the port, though shrouds and tackle torn;
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off th' empyreal heav'n, extended wide
In circuit, undetermin'd square or round;
With opal tow'rs; and battlements adorn'd
Of living sapphire (once his native seat!)
And fast by, hanging in a golden chain,
This pendant world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither full fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies.

THE END OF THE SECOND BOOK.

BOOK II.

Ver.

4. Æn. II. 504. Barbarico postes auro.
43. Iliad I. 279. Σκηπτυχος βασιλευς.
181. Æn. VI. 75. Rapidis ludibria ventis.
199. Hor. Od. III. XXIV. 43. Et facere et pati.
227. Georg. IV. 764. Studiis ignobilis oti.
254. Hor. Epist. I. XVIII. 107. Ut mihi vivam.
352. Æn. IX. 107. Annuit et totam nutu.
420. Iliad VII. 92. Ακην εγενοντο σιωπη.
432. Æn. VI. 128. Sed revocare gradum.
450. Iliad XII. 310. Γλαυκε τιη δη νωι.
489. Iliad XVI. 297. Ως δ' οτ' ὐψηλης.
512. Æn. X. 373. Globus ille virum densissimus.
513. Æn. I. Horrentia martis arma.
528. Æn. VI. 642. Pars in gramineis exercent.
531. Hor: Od. II. 4. Metaque fervidis.
542. Met. IX. 136. Victor ab Oechalia.
550. Eurip. Υ πλημον αρετη λογος.
554. Georg. IV. 481. Quin ipsæ stupuere.
569. Hor. Od. I. III. 9, 10. Illi robur et æs.
583. Æn. VI. 714. Lethæi ad fluminis undam.
589. Hor. Od. III. 1. Diræ grandinis.
611. Odyss. XI. 633. Μη μοι Γοργειην.
628. Æn. VI. 287. Bellua Lernæ horrendum.
650. Hor. Desinit in piscem mulier.
Hesiod. Ημισυ μεν νυμφην εγικωπιδα.
660. Met. XIV. 59. Scylla venit, mediaque.
670. Odyss. XI. 605. Ο' δ' ερεμνη νυκτι.
693. Georg. I. 280. Et conjuratos cœlum.
708. Æn. X. 272. Non secus ac liquida.
715. Juv. XIII. 9. Quicquid habent telorum.
716. Hor. Od. II. IX. 2. Non Mare Caspium.
786. Æn. XII. 919. Telum fatale coruscat.
789. Æn. II. 53. Insonuere cavæ, gemitumque.
Georg. IV. 525. Euridicen, Euridicen.
846. Iliad VII. 212. Μειδιοων βλοσυρωισι.
882. Georg. IV. 471. Erebi de sedibus imis.
898. Met. I. 19. Frigida pugnabant calidis.
911. Lucr. V. 260. Omniparens, eadem rerum.
927. Æn. I. 301. Remigio alarum.
943. Lucan III 281. Substringens Arimaspe comas.
948. Iliad XXIII. 116. Παλλα δ' ανεντα.
965. Æn. VI. 273. Vestibulum ante ipsum.
1005. Iliad VIII. Ειδ' αγε...Σειρην χρυσειην.
1009. Lucan VI. 96. Et chaos innumeros.
1025. Iliad I. 5. Διος δ' ετελειετο βουλη.

THE

THIRD BOOK

OF

PARADISE LOST.

THE ARGUMENT.

God sitting on his throne sees Satan flying towards this world, then newly created; shews him to the Son, who sat at his right hand; foretels the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards man; but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice; man hath offended the majesty of God, by aspiring to godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the angels to adore him; they obey, and hymning their harps in full quires, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called the Limbo of Vanity; what persons and things fly up thither; thence comes to the gate of heaven, described ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the sun; he finds there Uriel the regent of that orb; but first changes himself into the shape of a meaner angel; and pretending a zealous desire to behold the new creation, and man whom God had placed here, enquires of him the place of his habitation, and is directed; alights first on mount Niphates.

PARADISE LOST.

BOOK III.

HAIL, holy light, offspring of heav'n first-born!
Or of th' eternal co-eternal beam!
May I express thee unblam'd? since God is light,
And never but in unapproached light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate!
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the heav'ns thou wert, and at the voice
Of God, as with a mantle didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I re-visit now with bolder wing,
Escap'd the Stygian pool, tho' long detain'd
In that obscure sojourn; while in my flight
Thro' utter and thro' middle darkness borne,
With other notes than to th' Orphéan lyre,
I sung of Chaos, and eternal Night;
Taught by the heav'nly Muse to venture down
The dark descent, and up to re-ascend

3. 1 John, 1. 5. God is light, and in him is no darkness at all.

—— 1 Tim. vi. 16. Who only hath immortality: dwelling in the light which no man can approach unto.

8. Job, xxviii. 19. Where is the way where light dwelleth?

9. Gen. i. 2, 3. The earth was without form and void: and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.

Though hard, and rare! Thee I re-visit safe,
And feel thy sov'reign vital lamp; but thou
Re-visit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd! Yet not the more
Cease I to wander, where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, Sion, and the flow'ry brooks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two equall'd with me in fate,
(So were I equall'd with them in renown!)
Blind Thamyris, and blind Mæonides;
And Tiresias and Phineus, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me! from the cheerful ways of men
Cut off; and for the book of knowledge fair,
Presented with an universal blank
Of nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out!
So much the rather thou, celestial light!

30. Kedron and Siloah.
—— John, xviii. 1. Jesus went forth with his disciples over the brook Cedron.
42. Ps. lxv. 8. Thou makest the outgoings of the morning and evening to rejoice.
44. Gen. i. 27. God created Adam in his own image.
51. Ps. xxxiv. 5. They looked to him, and were lightened.
—— Ps. xxxvi. 9. In thy light shall we see light.

Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge, and disperse; that I may see and tell
Of things invisible to mortal sight.

Now had th' Almighty Father from above,
(From the pure empyréan where he sits
High thron'd above all height) bent down his eye,
His own works and their works at once to view:
About him all the sanctities of heav'n
Stood thick as stars, and from his sight receiv'd
Beatitude past utt'rance; on his right
The radiant image of his glory sat,
His only Son: on earth he first beheld
Our two first parents (yet the only two
Of mankind) in the happy garden plac'd,
Reaping immortal fruits of joy and love;
Uninterrupted joy, unrivall'd love,
In blissful solitude. He then survey'd
Hell, and the gulph between, and Satan there
Coasting the wall of heav'n on this side night
In the dun air sublime; and ready now
To stoop with wearied wings, and willing feet,
On the bare outside of this world, that seem'd
Firm land embosom'd, without firmament;
Uncertain which, in ocean, or in air.
Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake.

Only begotten Son! seest thou what rage
Transports our adversary? whom no bounds
Prescrib'd, no bars of hell, nor all the chains

52. 2 Cor. iv. 6. God, who commanded the light to shine out of darkness, hath shined in our hearts.

—— Eph. i. 18. The eyes of your understanding being enlightened.

58. Is. vi. 1. I saw Jehovah sitting upon a throne, high and lifted up.

62. Heb. i. 3. His son; the brightness of his glory; sat down on the right hand of the Majesty on high.

78. Acts, xv. 18. Known unto God are all his works from the beginning of the world.

Heap'd on him there, nor yet the main abyss
Wide interrupt, can hold? So bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head. And now
Through all restraint broke loose, he wings his way
Not far off heav'n, in the precincts of light,
Directly tow'rds the new-created world,
And man there plac'd; with purpose to assay
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert;
For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: So will fall,
He and his faithless progeny: Whose fault?
Whose but his own? Ingrate! he had of me
All he could have; I made him just, and right;
Sufficient to have stood, though free to fall.
Such I created all th' ethereal pow'rs,
And spirits, both them who stood, and them who fail'd;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have giv'n sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do, appear'd;
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When will and reason (reason also is choice)
Useless and vain, of freedom both despoil'd,
Made passive both, had serv'd necessity,
Not me? They therefore, as to right belong'd
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-rul'd
Their will, disposed by absolute decree,

96. Ezek. xviii. 25. Hear now, O house of Israel, is not my way equal? Are not your ways unequal?

98. Eccles. vii. 29. God made man upright.

111. Rev. xv. 3. Just and true are thy ways, thou King of Saints,

Or high foreknowledge: they themselves decreed
Their own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown.
So without least impulse, or shadow of fate,
Or ought by me immutably foreknow,
They trespass; authors to themselves in all,
Both what they judge, and what they chuse; for so
I form'd them free, and free they must remain,
Till they inthral themselves; I else must change
Their nature, and revoke the high degree
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordain'd their fall.
The first sort by their own suggestion fell,
Self-tempted, self-deprav'd: Man falls deceiv'd
By th' other first: Man therefore shall find grace;
The other none: in mercy and justice both,
Thro' heav'n and earth, so shall my glory excel;
But mercy, first and last, shall brightest shine.
Thus while God spake, ambrosial fragrance fill'd
All heav'n, and in the blessed spirits elect
Sense of new joy ineffable diffus'd:
Beyond compare the Son of God was seen
Most glorious; in him all his Father shone
Substantially express'd; and in his face
Divine compassion visibly appear'd,
Love without end, and without measure grace;

132. Exod. xxxiv. 6, 7. Jehovah the God merciful and gracious, long suffering, and abundant in goodness and truth: keeping mercy for thousands; forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty.

134. Ps. cxxxviii. 8. Thy mercy, O Jehovah, endureth for ever.

—— Micah, vii. 18. He delighteth in mercy.

—— Ja. ii. 17. Mercy rejoiceth against judgment.

137. Luke, xv. 7, 10. Joy in heaven; joy in the presence of the angels of God.

139. Heb. i. 3. The express image of his person.

142. John, i. 14.—Full of grace.

—— John, iii. 34. God giveth not the spirit by measure unto him.

—— Eph. iii. 8. The unsearchable riches of Christ.

Which uttering thus he to his Father spake:
O Father! gracious was that word which clos'd
Thy sov'reign sentence, that man should find grace;
For which both heav'n and earth shall high extol
Thy praises with th' innumerable sound
Of hymns, and sacred songs, wherewith thy throne
Encompass'd shall resound thee ever blest.
For should man finally be lost, should man
Thy creature late so lov'd, thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly? That be from thee far,
That far be from thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the adversary thus obtain
His end, and frustrate thine? Shall he fulfil
His malice, and thy goodness bring to nought,
Or proud return (though to his heavier doom)
Yet, with revenge accomplish'd, and to hell
Draw after him the whole race of mankind,
By him corrupted? Or wilt thou thyself
Abolish thy creation, and unmake,
For him, what for thy glory thou hast made?
So should thy goodness, and thy greatness, both
Be question'd, and blasphem'd without defence.
To whom the great Creator thus reply'd.
O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might!
All hast thou spoken as my thoughts are, all

151. Luke, xv. 13. The younger son.

153. Gen. xviii. 25. That be far from thee, to slay the righteous with the wicked: and that the righteous should be as the wicked; that be far from thee. Shall not the judge of all the earth do right?

168. Mat. iii. 17. And lo, a voice from heaven: This is my beloved Son, in whom I am well pleased.

169. John, i. 18. The only begotten Son, which is in the bosom of the Father.

170. Rev. xix. 13. His name is called The Word of God.

—— 1 Cor. i. 24. Christ the power of God, and the wisdom of God.

As my eternal purpose hath decreed:
Man shall not quite be lost, but sav'd who will;
Yet not of will in him, but grace in me
Freely vouchsaf'd; once more I will renew
His lapsed pow'rs, though forfeit, and inthrall'd
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe;
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest: so is my will:
The rest shall hear me call; and oft be warn'd
Their sinful state, and to appease betimes
Th' incens'd Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To pray'r, repentance, and obedience due,
(Though but endeavour'd with sincere intent)
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire Conscience; whom if they will hear,
Light after light well us'd they shall attain,
And to the end persisting, safe arrive.

174. Rom. ix. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

183. Eph. i. 4, 5, 6. Chosen us in him before the foundation of the world, &c.

184. Matt. xx. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

187. 2 Cor. vi. 1, 2. We beseech you that ye receive not the grace of God in vain: Now is the accepted time; now is the day of salvation.

189. Ezek. xxxvi. 26. I will take away the stony heart out of your flesh.

191. Ezek. xxxiii. 11. As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will you die, O house of Israel?

197. Matt. x. 22. He that endureth to the end shall be saved.

This, my long sufferance, and my day of grace,
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more;
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
But yet all is not done; man disobeying,
Disloyal breaks his fealty, and sins
Against the high supremacy of heav'n,
Affecting God-head, and so losing all,
To expiate his treason hath nought left;
But to destruction sacred, and devote,
He with his whole posterity must die;
Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heav'nly pow'rs, where shall we find such love?
Which of ye will be mortal to redeem
Man's mortal crime; and just, th' unjust to save?
Dwells in all heaven charity so dear?
He ask'd, but all the heav'nly choir stood mute,
And silence was in heav'n: on man's behalf
Patron, or intercessor none appear'd;
Much less that durst, upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudg'd to death and hell
By doom severe, had not the Son of God
(In whom the fullness dwells of love divine)
His dearest mediation thus renew'd.

199. Luke, xiv. 24. None of those men which were bidden [and made excuse] shall taste of my supper.

206. Gen. iii. 5. Ye shall be as gods.

209. Rom. v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

215. 1 Pet. iii. 18. Christ suffered for sins, the just for the unjust.

218. Rev. viii. 1. There was silence in heaven.

219. Is. lix. 16. He saw that there was no man, and wondered that there was no intercessor.

Father! thy word is past, man shall find grace:
And shall grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all
Comes unprevented, unimplor'd, unsought?
Happy for man, so coming! He her aid
Can never seek, (once dead in sins, and lost)
Atonement for himself, or offering meet,
(Indebted, and undone!) hath none to bring.
Behold me then! me for him, life for life
I offer; on me let thine anger fall;
Account me man: I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleas'd; on me let Death wreak all his rage;
Under his gloomy pow'r I shall not long
Lie vanquish'd; thou hast giv'n me to possess
Life in myself for ever; by thee I live,
Though now to Death I yield, and am his due,
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell:
But I shall rise victorious, and subdue
My vanquisher, spoil'd of his vaunted spoil:

231. 2 Tim. i. 9. Not according to our works, but according to his own purpose and grace.

233. Eph. ii. 1. Dead in sins.

—— Luke xix. 10. The Son of Man is come to seek and to save that which was lost.

236. Heb. x. 9. Lo I come to do thy will, O God.

239. John, i. 18. The only begotten Son who is in the bosom of the Father.

240. Rom. v. 6. When we were yet without strength, Christ died for the ungodly.

241. John, x. 7. Therefore doth my Father love me, because I lay down my life.

—— Luke, xxii. 15. With desire I have desired to eat this passover with you before I suffer.

244. John, v. 26. As the Father hath life in himself, so hath he given to the Son to have life in himself.

249. Ps. xvi. 10. Thou wilt not leave my soul in hell, neither suffer thine Holy One to see corruption.

251. 2 Tim. i. 10. Who hath abolished death.

Death his death's wound shall then receive, and
Inglorious, of his mortal sting disarm'd. [stoop
I through the ample air in triumph high
Shall lead hell captive, maugre hell! and shew
The pow'rs of darkness bound. Thou at the sight
Pleas'd, out of heav'n shalt look down, and smile;
While by thee rais'd I ruin all my foes,
Death last, and with his carcase glut the grave:
Then, with the multitude of my redeem'd
Shall enter heav'n, long absent, and return,
Father! to see thy face, wherein no cloud
Of anger shall remain; but peace assur'd
And reconcilement: wrath shall be no more
Thenceforth, but in thy presence joy entire.

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal love
To mortal men, above which only shone
Filial obedience: as a sacrifice
Glad to be offer'd, he attends the will
Of his great Father. Admiration seiz'd
All heav'n, what this might mean, and whither tend

253. 1 Cor. xv. 55. O death, where is thy sting?

254. Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive.

—— Col. ii. 15. Having spoiled principalities and powers, he made a shew of them openly, triumphing over them.

259. 1 Cor. xv. 26. The last enemy that shall be destroyed is death.

260. 2 Cor. iv. 14. He who raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

262. Heb. ii. 13. Behold I, and the children which God hath given me.

265. Luke, xv. 32. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again, and was lost and is found.

—— Is. xxxv. 10. The ransomed of Jehovah shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

270. Ps. xl. 6, 7, 8. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart.

Wond'ring; but soon th' Almighty thus reply'd:
O thou in heav'n and earth the only peace
Found out for mankind under wrath! O thou
My sole complacence! well thou know'st how dear
To me are all my works, nor man the least,
Though last created; that for him I spare
Thee from my bosom, and right hand, to save
(By losing thee awhile) the whole race lost.
Thou therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wond'rous birth: be thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restor'd
As many as are restor'd, without thee none.
His crime makes guilty all his sons; thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds:
And live in thee transplanted, and from thee

274. Eph. ii. 14. He is our peace.

284. Isaiah, vii. 14. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

—— John, i. 14. And the Word was made flesh and dwelt among us.

—— Gal. iv. 4. God sent forth his son made of a woman, made under the law.

286. 1 Cor. xv. 22. As in Adam all die, even so in Christ shall all be made alive.

—— Ver. 45. The first man Adam was made a living soul, the last man Adam was made a quickening spirit.

288. John, xv. 5. I am the vine, ye are the branches.

—— Rom. xi. 16. If the root be holy, so are the branches.

290. Rom. v. 18. As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

—— Rom. v. 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

291. Philemon, ver. 18. If he hath wronged thee, or oweth thee aught, put that on my account.

—— Jer. xxiii. 6. This is his name whereby he shall be called, Jehovah our Righteousness.

293. Gal. ii. 20. I am crucified with Christ: nevertheless

Receive new life. So man, as is most just,
Shall satisfy for man, be judg'd, and die;
And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life.
So, heav'nly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem what hellish hate
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast (tho' thron'd in highest bliss
Equal to God, and equally enjoying
God-like fruition) quitted all, to save
A world from utter loss, and hast been found
By merit more than birth-right Son of God:
Found worthiest to be so by being good,
Far more than great, or high; because in thee
Love hath abounded more than glory abounds;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne;
Here shalt thou sit incarnate, here shalt reign
Both God and man, Son both of God and man,
Anointed universal king; all pow'r
I give thee; reign for ever, and assume
Thy merits; under thee, as head supreme
Thrones, princedoms, pow'rs, dominions, I reduce:
All knees to thee shall bow, of them that 'bide

I live; yet not I, but Christ liveth in me.

—— John, xiv. 19. Because I live, ye shall live also.

298. John, iii. 16. God so loved the world that he *gave* his only begotten son.

299. Matt. xx. 28. The Son of Man came, to give his *life* a *ransom* for many.

317. Matt. xxviii. 18. All power is given unto me in heaven and in earth.

303 to 321. Phil. ii. 5—11. The mind which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant; and was made in the likeness of men: and being

In heav'n, or earth, or under earth in hell:
When thou attended gloriously from heav'n
Shalt in the sky appear, and from thee send
The summoning Arch-angels to proclaim
Thy dread tribunal; forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten, such a peal shall rouse their sleep!
Then all thy saints assembled, thou shalt judge
Bad men, and angels; they arraign'd shall sink
Beneath thy sentence: hell (her numbers full)
Thenceforth shall be for ever shut. Meanwhile
The world shall burn, and from her ashes spring
New heav'n and earth, wherein the just shall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth:
Then thou thy regal sceptre shalt lay by,
For, regal sceptre then no more shall need;
God shall be all in all. But all ye Gods,

found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

323. Matt. xxv. 31, 32. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations.

326. Rev. xx. 11. I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away.

329. 1 Cor. xv. 52. The trumpet shall sound, and the dead shall be raised.

334. 2 Pet. iii. 12, 13. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

341. 1 Cor. xv. 28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

—— Ps. xcvii. 7. Worship him all ye gods.

Adore him, who to compass all this dies;
Adore the Son, and honour him as me.
No sooner had th' Almighty ceas'd, but all
The multitude of Angels, with a shout
(Loud, as from numbers without number; sweet,
As from blest voices) utt'ring joy, heav'n rung
With jubilee, and loud hosanna's fill'd
Th' eternal regions. Lowly reverent
Tow'rds either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwove with amarant, and gold,
Immortal amarant! a flow'r which once
In paradise, fast by the tree of life,
Began to bloom; but soon for man's offence
To heav'n remov'd, where first it grew, there grows,
And flow'rs aloft shading the fount of life;
And where the river of bliss through midst of heav'n

343. John, v. 23. That all should honour the Son, even as they honour the Father.

344. Rev. xix. 5, 6. A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, saying, Hallelujah.

351. Rev. iv. 10, 11. They cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

—— Rev. v. 11, 12, 13. And I heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature, &c.

352. 1 Pet. i. 4. An inheritance incorruptible and undefiled, and amarantine.

—— 1 Pet. v. 4. Ye shall receive an amarantine crown of glory.

357. Ps. xxxvi. 8, 9. Thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life.

—— Rev. vii. 17. The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

358. Rev. xxii. 1. He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rolls o'er Elysian flow'rs her amber stream;
With these, that never fade, the spirits elect
Bind their resplendent locks, inwreath'd with beams;
Now in loose garlands thick thrown off the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smil'd.
Then crown'd again, their golden harps they took;
Harps ever tun'd, that glitt'ring by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt; no voice but well could join
Melodious part, such concord is in heav'n.

Thee, Father, first they sung, Omnipotent,
Immutable, Immortal, Infinite,
Eternal King! Thee Author of all Being,
Fountain of Light, thyself invisible
Amidst the glorious brightness where thou sit'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and thro' a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright, thy skirts appear;
Yet dazzle heav'n, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee, next they sang, of all creation first,
Begotten Son, Divine Similitude!
In whose conspicuous count'nance, without cloud
Made visible, th' Almighty Father shines.

363. Rev. iv. 6. And before the throne there was a sea of glass like unto crystal.

365. Rev. v. 8. Having every one of them harps, and golden vials full of odours.

672, 1 Tim. vi. 15, 16. The blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in light inapproachable, whom no man hath seen, nor can see.

382. Is. vi. 2. The seraphim: each one had six wings: with twain he covered his face.

383. Rev. iii. 14. The beginning of the creation of God.

386. John, xiv. 9. He that hath seen me, hath seen the Father.

—— Col. i. 15. Who is the image of the invisible God.

Whom else no creature can behold; on thee
Impress'd, th' effulgence of his glory abides;
Transfus'd on thee his ample spirit rests,
He heav'n of heav'ns and all the pow'rs therein,
By thee created, and by thee threw down
Th' aspiring dominations: Thou that day
Thy Father's dreadful thunder did'st not spare;
Nor stop thy flaming chariot wheels, that shook
Heav'n's everlasting frame, while o'er the necks
Thou drov'st of warring Angels disarray'd.
Back from pursuit thy pow'rs with loud acclaim
Thee only extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes,
Not so on man: Him thro' their malice fall'n,
Father of mercy and grace! thou didst not doom
So strictly, but much more to pity incline.
No sooner did thy dear and only Son
Perceive thee purpos'd not to doom frail man
So strictly, but much more to pity inclin'd,
He to appease thy wrath, and end the strife
Of mercy and justice in thy face discern'd,
Regardless of the bliss wherein he sat
Second to thee, offer'd himself to die
For man's offence. O unexampl'd love!
Love no where to be found less than divine!

387. John, i. 18. No one hath seen God at any time.

—— 2 Cor. iv. 6. The knowledge of the glory of God, in the face of Jesus Christ.

388. Heb. i. 3. The brightness of his glory.

389. Is. xi. 2. The Spirit of Jehovah shall rest upon him.

—— John, i. 32. The Spirit abode upon him.

391. Heb. i. 2. By whom he made the worlds.

401. 2 Cor. i. 3. The Father of mercies, and the God of all comfort.

403. Col. i. 13. The kingdom of his dear Son.

410. Eph. iii. 18, 19. The breadth, and length, and depth, and heighth. The love of Christ passeth knowledge.

411. Barrow's lines on this subject, in his little poem prefixed are beautiful:-

Et sine fine Chaos, et sine fine Deus,
Et sine fine magis, si quid magis est sine fine,
In Christo erga, homines conciliatus amor.

Hail, Son of God, Saviour of Men! thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin.
Thus they in heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs, inclos'd
From Chaos, and th' inroad of darkness old,
Satan alighted walks. A globe far off
It seem'd, now seems a boundless continent
Dark, waste, and wild, under the frown of night
Starless expos'd, and ever-threat'ning storms
Of Chaos blust'ring round, inclement sky!
Save on thy side which from the wall of heav'n,
(Though distant far) some small reflection gains
Of glimm'ring air, less vex'd with tempest loud.
Here walk'd the fiend at large in spacious field.
As when a vulture on Imaus bred,
(Whose snowy ridge the roving Tartar bounds)
Dislodging from a region scarce of prey
To gorge the flesh of lambs, or weanling kids,
On hills where flocks are fed, flies tow'rd the springs
Of Ganges, or Hydaspes, (Indian streams)
But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light:
So on this windy sea of land, the fiend
Walk'd up and down alone, bent on his prey;

413. 2 Cor. v. 14. The love of God constraineth us.

—— Ps. cxlvi. 2. While I live will I praise Jehovah; I will sing praises unto my God while I have any being.

415. Rev. iv. 10, 11. Thou art worthy, &c. The same worshippers fall down before the Lamb. Rev. v. 8.

—— Rev. v. 13. Glory to him and to the Lamb.

—— Rev. vii. 10. Salvation to him and to the Lamb.

—— Rev. xxii. 1. The throne of God, and of the Lamb.

441. 1 Pet. v. 8. Your adversary the devil as a roaring lion walking about, seeking whom he may devour.

Alone, for other creature in this place
Living, or lifeless, to be found was none;
None yet, but store hereafter from the earth
Up hither like aërial vapours flew
Of things transitory and vain, when sin
With vanity had fill'd the works of men:
Both all things vain, and all who in vain things
Built their fond hopes of glory, or lasting fame,
Or happiness in this or th' other life:
All who have their reward on earth, the fruits
Of painful superstition, and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds:
All th' unaccomplish'd works of nature's hand,
Abortive, monstrous, or unkindly mix'd,
Dissolv'd on earth, fleet hither, and in vain,
Till final dissolution, wander here:
Not in the neighb'ring moon, as some have dream'd:
(Those argent fields more likely habitants
Translated saints, or middle spirits hold
Betwixt th' angelical and human kind)
Hither, of ill-join'd sons and daughters born,
First from the ancient world those giants came,
With many a vain exploit, tho' then renown'd:
The builders next of Babel on the plain
Of Sennaar, and still with vain design
New Babels, had they wherewithal, would build:
Others came single; he who to be deem'd
A God, leap'd fondly into Ætna flames,

447. Eccl. i. 2. Vanity of vanities, all is vanity.

—— Rom. viii. 20. The creature was made subject to vanity.

451. Matt. vi. 2, 5. Verily I say unto you, they have their reward.

463. Gen. vi. 2, 4, 5. Then the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the earth in those days: the same became mighty men, men of renown. And God saw that the wickedness of man was great in the earth.

466. Gen. xi. 4. Let us build us a city and a tower, whose top may reach unto heaven.

Empedocles: and he who to enjoy
Plato's Elysium, leap'd into the sea,
Cleombrotus: and many more too long,
Embryos, and idiots, eremites, and friars
White, black, and grey, with all their trumpery:
Here pilgrims roam, that stray'd so far to seek
In Golgotha him dead, who lives in heav'n;
And they who, to be sure of paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguis'd;
They pass the planets sev'n, and pass the fix'd,
And that crystalline sphere whose balance weighs
The trepidation talk'd, and that first-mov'd;
And now Saint Peter at heav'n's wicket seems
To wait them with his keys, and now at foot
Of heav'n's ascent they lift their feet; when lo!
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues away
Into the devious air; then might ye see
Cowls, hoods, and habits, with their wearers, tost
And flutter'd into rags: then reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds! all these upwhirl'd aloft
Fly o'er the backside of the world far off,
Into a limbo large, and broad, since call'd
The Paradise of Fools; to few unknown
Long after: now unpeopl'd, and untrod.
All this dark globe the fiend found as he pass'd;
And long he wander'd, till at last a gleam
Of dawning light turn'd thither-ward in haste
His travel'd steps: far distant he discries
Ascending by degrees magnificent
Up to the wall of heav'n, a structure high;
A top whereof, but far more rich, appear'd

477. Luke, xxiv. 5, 6. Why seek ye the living among the dead? He is not here, but is risen.

503. Rev. xxi. 11, 12. Having the glory of God; and a wall great and high.

The work as of a kingly palace-gate,
With frontispiece of diamond, and gold
Embellish'd; thick with sparkling orient gems
The portal shone, inimitable on earth,
By model, or by shading pencil, drawn.
The stairs were such as whereon Jacob saw
Angels, ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz,
Dreaming by night under the open sky,
And waking cry'd, This is the gate of heav'n.
Each stair mysteriously was meant, nor stood
There always, but drawn up to heav'n sometimes
Viewless; and, underneath, a bright sea flow'd
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arriv'd,
Wafted by Angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss:
Direct against which open'd from beneath,
Just o'er the blissful seat of paradise,
A passage down to th' earth, a passage wide,
(Wider by far than that of after-times
Over mount Sion, and, though that were large,
Over the promis'd land to God so dear,

510 to 515. Gen. xxviii. 12, 13, 16, 17, 19. And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father. And Jacob awaked, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And he called the name of that place Bethel: but the name of that city was Luz at the first.

521. Luke, xvi. 22. The beggar died, and was carried by the angels into Abraham's bosom.

—— 2 Kings, ii. 11. Behold a chariot of fire, and horses of fire, and Elijah went up by a whirlwind into heaven.

531. Deut. xi. 11, 12. The land whither ye go to possess it

By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Pass'd frequent, and his eye with choice regard,
From Paneas, the fount of Jordan's flood,
To Beersaba, where the holy land
Borders on Egypt, and th' Arabian shore)
So wide the opening seem'd, where bounds were set
To darkness, such as bound the ocean wave.
Satan from hence, now on the lower stair
That scal'd by steps of gold to heav'n-gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout,
Thro' dark and desert ways with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land,
First seen; or some renown'd metropolis,
With glist'ring spires and pinnacles adorn'd,
Which now the rising sun gilds with his beams:
Such wonder seiz'd, though after heav'n seen,
The spirit malign; but much more envy seiz'd
At sight of all this world beheld so fair.
Round he surveys (and well might, where he stood
So high above the circling canopy
Of night's extended shade) from eastern point
Of Libra, to the fleecy star, that bears
Andromeda far off Atlantic seas,
Beyond th' horizon; then, from pole to pole
He views in breadth; and without longer pause
Down right into the world's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way,
Amongst innumerable stars, that shone

is a land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year, even unto the end of the year.

533. Job, xxviii 3. He setteth an end to darkness.

Stars distant, but nigh hand seem'd other worlds:
Or other worlds they seem'd, or happy isles,
Like those Hesperian gardens fam'd of old,
Fortunate fields, and groves, and flow'ry vales;
Thrice happy isles! but who dwelt happy there
He stay'd not to enquire. Above them all
The golden sun in splendour likest heav'n,
Allur'd his eye: thither his course he bends
Through the calm firmament: but, up or down,
By centre, or eccentric, hard to tell;
Or longitude, where the great luminary
Aloft the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they as they move
Their starry dance in numbers that compute
Days, months, and years, tow'rds his all-cheering lamp
Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue ev'n to the deep;
So wond'rously was set his station bright!
There lands the fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glaz'd optic tube yet never saw.
The place he found beyond expression bright,
Compar'd with ought on earth, metal or stone;
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear:
If stone, carbuncle most, or chrysolite,
Ruby or topaz; or the twelve that shone

597. Exod. xxviii. 17—20. The first row a sardius [or ruby], a topaz, and a carbuncle; the second, an emerald, a sapphire, and a diamond, the third, a ligure, an agate, and an amethyst; and the fourth, a beryl [or chrysolite], and an onyx, and a jasper.

In Aaron's breast-plate: and a stone besides
(Imagin'd rather oft than elsewhere seen)
That stone, or like to that, which here below
Philosophers in vain so long have sought,
In vain, though by their pow'rful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbec to his naked form.
What wonder then if fields, and regions, here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
Th' arch-chimic sun, so far from us remote,
Produces, with terrestrial humour mix'd,
Here in the dark so many precious things
Of colour glorious, and effect so rare?
Here matter new to gaze the Devil met
Undazzled; far and wide his eye commands,
For sight no obstacle found here, or shade,
But all sun-shine; as when his beams at noon
Culminate from th' equator; as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall, and th' air,
(No where so clear) sharpen'd his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John saw also in the sun:
His back was turn'd, but not his brightness hid:
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders, fledge with wings,
Lay waving round: on some great charge employ'd
He seem'd, or fix'd in cogitation deep.
Glad was the spirit impure, as now in hope
To find who might direct his wand'ring flight
To paradise, the happy seat of man,

623. Rev. xix. 17. And I saw an Angel standing in the sun.

630. Matt. x. 1. Unclean spirits.

His journey's end, and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger, or delay:
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smil'd celestial, and to every limb
Suitable grace diffus'd, so well he feign'd.
Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume, sprinkled with gold:
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard, the Angel bright,
Ere he drew nigh, his radiant visage turn'd,
Admonish'd by his ear; and straight was known
Th' Arch-angel Uriel, one of the seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the heav'ns, or down to th' earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts.
Uriel! for thou of those seven Spirits that stand
In sight of God's high throne, gloriously bright,
The first art wont his great authentic will
Interpreter through highest heav'n to bring,
Where all his sons thy embassy attend:
And here art likeliest by supreme decree
Like honour to obtain; and as his eye,
To visit oft this new creation round:
Unspeakable desire to see, and know
All these his wond'rous works, but chiefly man,
His chief delight and favour; him, for whom

650. Rev. v. 6. And I beheld, and lo, in the midst of the throne stood a lamb as it had been slain, having seven eyes, which are the seven spirits of God sent forth into all the earth. —— Rev. viii. 2. And I saw the seven angels which stood before God.

All these his works so wond'rous he ordain'd,
Hath brought me from the choirs of Cherubim
Alone thus wand'ring. Brightest Seraph! tell
In which of all these shining orbs hath man
His fix'd seat, or fixed seat hath none,
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze,
Or open admiration, him behold,
On whom the great Creator hath bestow'd
Worlds, and on whom hath all these graces pour'd:
That both in him, and all things, as is meet,
The universal Maker we may praise;
Who justly hath driv'n out his rebel foes
To deepest hell; and, to repair their loss,
Created this new happy race of men,
To serve him better: wise are all his ways!

So spake the false dissembler unperceiv'd;
For neither man, nor Angel, can discern
Hypocrisy (the only evil that walks
Invisible, except to God alone,
By his permissive will, through heav'n and earth:
And oft though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems) which now for once beguil'd
Uriel, though regent of the sun, and held
The sharpest-sighted spirit of all in heav'n:
Who to the fraudulent impostor foul,
In his uprightness answer thus return'd.

Fair Angel! thy desire, which tends to know
The works of God, thereby to glorify
The great work-master, leads to no excess
That reaches blame, but rather merits praise

675. Ps. ciii. 22. Bless Jehovah all his works, in all places of his dominion.

677. Rev. xix. 1, 2. A great voice of much people in heaven, saying, Hallelujah: Salvation and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments.

684. Mark, xii. 15. Jesus knowing their hypocrisy.

The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps,
Contented with report hear only in heav'n:
For wonderful indeed are all his works!
Pleasant to know, and worthiest to be all
Had in remembrance always with delight.
But, what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless mass,
This world's material mould, came to a heap:
Confusion heard his voice, and wild uproar
Stood rul'd, stood vast infinitude confin'd:
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung:
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And the ethereal quintessence of heav'n
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course;
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is earth, the seat of man; that light
His day, which else, as th' other hemisphere,
Night would invade; but there the neighb'ring moon
(So call that opposite fair star) her aid

702, Ps. cxi. 2, 3. The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honourable and glorious.

—— Rev. xv. 3. Great and marvellous are thy works, Lord God Almighty.

703. Gen. i. 1, 2. God created the earth; and the earth was without form and void.

712. Gen. i. 3, 4. And God said, Let there be light, and there was light; and God divided the light from the darkness.

718. Gen. i. 16. He made the stars also.

Timely interposes, and her monthly round
Still ending, still renewing through mid heav'n,
With borrow'd light her countenance triform
Hence fills, and empties, to enlighten th' earth,
And in her pale dominion checks the night.
That spot to which I point is paradise,
Adam's abode, those lofty shades his bow'r;
Thy way thou can'st not miss, me mine requires.
Thus said, he turn'd; and Satan bowing low.
(As to superior spirits is wont in heav'n,
Where honour due, and reverence, none neglects,)
Took leave, and tow'rd the coast of earth beneath,
Down from th' ecliptic, sped with hop'd success,
Throws his steep flight in many an airy wheel;
Nor staid, till on Niphates' top he lights.

738. Rom. xiii. 7. Render to all their dues—honour to whom honour is due.

THE END OF THE THIRD BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK III.

Ver.

19. Æn. VI. 128. Sed revocare gradum.
29. Georg. II. 475. Dulces ante omnia Musæ.
236. Æn. IX. 427. Me, Me, adsum qui feci.
337. Ecl. IV. 9. Toto surget gens aurea mundo.
382. Met. II. 22. Consistitque procul, nec.
412. Æn. VIII. 301. Salve vera Jovis Soboles.
471. Art. Poet. 464. Dum cupit Empedocles.
473. Callim. Ep. 29. Ειπας ηλιε χαιρε.
493. Æn. VI. 75. Ludibria ventis.
506. Met. II. 1. Regia solis erat.
713. Plato. Εις ταξιν εκ της αταξιας.
721. Lucr. Et late diffusus in omnes.

PARADISE LOST.

BOOK IV.

O FOR that warning voice, which he who saw
Th' Apocalypse heard cry in heav'n aloud,
That when the dragon, put to second rout,
Came furious down to be reveng'd on men,
" Woe to th' inhabitants on earth !" that now
While time was, our first parents had been warn'd
The coming of their secret foe, and scap'd
Haply so scap'd, his mortal snare: for now
Satan, now first inflam'd with rage, came down,
(The tempter, e'er th' accuser, of mankind)
To wreak on innocent frail man his loss
Of that first battle, and his flight to hell.
Yet not rejoicing in his speed, though bold,
Far off and fearless, nor with cause to boast,
Begins his dire attempt; which nigh the birth
Now rolling, boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself: horror and doubt distract
His troubled thoughts; and from the bottom stir
The hell within him, (for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place:) now conscience wakes despair,
That slumber'd; wakes the bitter memory
Of what he was, what is, and what must be,
Worse ! of worse deeds whose sufferings must ensue.

2. Rev. xii. 12. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

10. Rev. xii. 10. The accuser of our brethren is cast down, which accused them before our God day and night.

Sometimes tow'rds Eden, which now in his view
Lay pleasant, his griev'd look he fixes sad:
Sometimes tow'rds heav'n, and the full blazing sun,
Which now sat high in his meridian tow'r:
Then much revolving, thus in sighs began.

O thou! that, with surpassing glory crown'd,
Look'st from thy sole dominion like the God
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell: how glorious once above thy sphere!
'Till pride, and worse ambition, threw me down,
Warring in heav'n against heav'n's matchless King.
Ah wherefore! He deserv'd no such return
From me, whom he created what I was,
In that bright eminence; and with his good
Upbraided none; nor was his service hard.
What could be less! than to afford him praise,
(The easiest recompense) and pay him thanks:
How due! yet all his good prov'd ill in me,
And wrought but malice: lifted up so high
I 'sdein'd subjection, and thought one step higher
Would set me highest; and in a moment quit
The debt immense of endless gratitude;
So burthensome, still paying, still to owe;
Forgetful what from him I still received:
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted, and discharg'd: what burden then?
O had his pow'rful destiny ordain'd
Me some inferior Angel! I had stood
Then happy; no unbounded hope had rais'd
Ambition! Yet why not? some other pow'r
As great might have aspir'd, and me though mean

46. Rom. i. 21. They glorified him not as God, neither were thankful.

Drawn to his part: but other pow'rs as great
Fell not, but stand unshaken; from within,
Or from without, to all temptations arm'd.
Hadst thou the same free will, and pow'r, to stand?
Thou hadst! Whom hast thou then, or what, t' accuse,
But heaven's free love, dealt equally to all?
Be then his love accurst, since love, or hate
To me alike, it deals eternal woe:
Nay, curst be thou! since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a lower deep
Still threat'ning to devour me opens wide;
To which the hell I suffer seems a heav'n.
O then at last relent! Is there no place
Left for repentance? none for pardon left?
None left, but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits beneath, whom I seduc'd
With other promises, and other vaunts
Than to submit, boasting I could subdue
Th' Omnipotent. Ah me! they little know
How dearly I abide that boast so vain;
Under what torments inwardly I groan,
While they adore me on the throne of hell.
With diadem, and sceptre, high advanc'd,
The lower still I fall, only supreme
In misery; such joy ambition finds!
But say I could repent, and could obtain,
By act of grace, my former state; how soon
Would height recall high thoughts, how soon unsay
What feign'd submission swore! ease would recant
Vows made in pain, as violent and void;

79. Heb. xii. 17. Afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance.

(For never can true reconcilement grow
Where wounds of deadly hate have pierc'd so deep)
Which would but lead me to a worse relapse,
And heavier fall: so should I purchase dear
Short intermission, bought with double smart.
This knows my punisher; therefore as far
From granting he, as I from begging peace.
All hope excluded thus, behold! instead
Of us outcast, exil'd, his new delight
Mankind created, and for him this world.
So farewell hope! and with hope, farewell fear!
Farewell remorse! all good to me is lost:
Evil be thou my good! By thee at least
Divided empire with heav'n's King I hold;
By thee, and more than half perhaps, will reign:
As man ere long, and this new world, shall know.
Thus while he spake, each passion dimm'd his face,
Thrice chang'd with pale, ire, envy, and despair,
Which marr'd his borrow'd visage, and betray'd
Him counterfeit, if any eye beheld.
(For heav'nly minds from such distempers foul
Are ever clear.) Whereof he soon aware,
Each perturbation smooth'd with outward calm,
Artificer of fraud! and was the first
That practis'd falshood, under saintly show
Deep malice to conceal, couch'd with revenge.
Yet not enough had practis'd, to deceive
Uriel once warn'd; whose eye pursued him down
The way he went, and on th' Assyrian mount
Saw him disfigur'd, more than could befall
Spirit of happy sort: his gestures fierce
He mark'd, and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen.
So, on he fares; and to the border comes

121. 2 Cor. ii. 11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

—— 2 Cor. xi. 14. For Satan himself is transformed into an angel of light.

Of Eden, where delicious paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound, the champain head
Of a steep wilderness; whose hairy sides
With thicket overgrown, grotesque, and wild,
Access deny'd: and over head up grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene! and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of paradise up-sprung:
Which to our general sire gave prospect large
Into his nether empire, neighb'ring round.
And higher than that wall a circling row
Of goodliest trees, loaden with fairest fruit,
Blossoms, and fruits at once of golden hue,
Appear'd, with gay enamell'd colours mix'd:
On which the sun more glad impress'd his beams,
Than in fair evening cloud, or humid bow,
When God hath shower'd the earth; so lovely seem'd
That landscape! and of pure now purer air
Meets his approach; and to the heart inspires
Vernal delight, and joy, able to drive
All sadness, but despair: now gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambic, off at sea north-east winds blow
Sabæan odour, from the spicy shore
Of Araby the blest, with such delay [league
Well pleas'd they slack their course, and many a
Cheer'd with the grateful smell old Ocean smiles:
So entertain'd those odorous sweets the fiend,
Who came their bane; though with them better
Than Asmodeus with the fishy fume [pleas'd
That drove him, though enamour'd, from the spouse

Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.
Now to th' ascent of that steep savage hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick entwin'd,
As one continu'd brake, the undergrowth
Of shrubs, and tangling bushes, had perplex'd
All path of man, or beast, that pass'd that way.
One gate there only was, and that look'd east
On th' other side: which when th' arch-felon saw,
Due entrance he disdain'd, and in contempt
At one slight bound high overleap'd all bound
Of hill, or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdl'd cotes, amid the field secure,
Leaps o'er the fence with ease into the fold:
Or as a thief, bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd, and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
(So since into his church lewd hirelings climb.)
Thence up he flew, and on the tree of life,
(The middle tree, and highest there that grew)
Sat like a cormorant; yet not true life
Thereby regain'd, but sat devising death
To them who liv'd: nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect, what well-us'd had been the pledge

183, 188, 193. John x. 1. He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

195. Gen ii. 9. The tree of life also in the midst of the garden.

—— Rev. ii. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

199. Gen. iii. 22. Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

Of immortality. (So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.)
Beneath him, with new wonder, now he views,
To all delight of human sense expos'd
In narrow room, nature's whole wealth, yea more,
A heav'n on earth! for blissful paradise
Of God the garden was, by him in th' east
Of Eden planted; Eden stretch'd her line
From Auran eastward to the royal tow'rs
Of great Seleucia, built by Grecian kings,
Or where the sons of Eden long before
Dwelt in Telassar. In this pleasant soil
His far more pleasant garden God ordain'd.
Out of the fertile ground he caus'd to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life,
Our death, the tree of knowledge, grew fast by;
Knowledge of good bought dear by knowing ill!
Southward through Eden went a river large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulph'd; for God had thrown
That mountain as his garden mound, high rais'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst up drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden; thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears:
And now divided into four main streams,

210. Gen. ii. 8. And the Lord God planted a garden eastward in Eden.

214. Is. xxxvii. 12. The children of Eden which were in Telassar.

233. Gen. ii. 10. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

Runs diverse, wand'ring many a famous realm
And country, whereof here needs no account
But rather to tell how, (if art could tell,
How) from that saphire fount the crisped brooks,
Rolling on orient pearl, and sands of gold,
With mazy error under pendent shades
Ran nectar, visiting each plant, and fed
Flow'rs worthy of paradise, which not nice art
In beds, and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning sun first warmly smote
The open field, and where the unpiere'd shade
Imbrown'd the noon-tide bow'rs. Thus was this place,
A happy rural seat of various view:
Groves whose rich trees wept od'rous gums and balm,
Others whose fruit, burnish'd with golden rind
Hung amiable: Hesperian fables true,
If true, here only, and of delicious taste
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interpos'd
Or palmy hillock; or the flow'ry lap
Of some irriguous valley spread her store;
Flow'rs of all hue, and without thorn the rose.
Another side, umbrageous grots, and caves
Of cool recess; o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant: meanwhile murm'ring waters fall
Down the slope hills, dispers'd, or in a lake,
(That to the fringed bank with myrtle crown'd
Her crystal mirror holds) unite their streams.
The birds their choir apply: airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the graces, and the hours, in dance
Led on th' eternal spring. Not that fair field
Of Enna, where Proserpine gathering flow'rs,
Herself a fairer flow'r, by gloomy Dis
Was gather'd; which cost Ceres all that pain
To seek her thro' the world: nor that sweet grove

Of Daphne by Orontes, and th' inspir'd
Castalian spring, might with this paradise
Of Eden strive: nor that Nyseian isle
Girt with the river Triton, where old Cham,
(Whom Gentiles Ammon call, and Lybian Jove)
Hid Amalthea, and her florid son
Young Bacchus, from his stepdame Rhea's eye:
Nor where Abassin kings their issue guard,
Mount Amara (though this by some suppos'd
True paradise) under the Ethiop line
By Nilus' head, inclos'd with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden: where the fiend
Saw undelighted all delight, all kind
Of living creatures, new to sight, and strange.
Two of far nobler shape, erect and tall,
Godlike erect! with native honour clad
In naked majesty, seem'd lords of all:
And worthy seem'd: for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe, and pure;
Severe, but in true filial freedom plac'd,
Whence true authority in men: though both
Not equal, as their sex not equal seem'd:
For contemplation he, and valour form'd;
For softness she, and sweet attractive grace;
He, for God only; she, for God in him.
His fair large front, and eye sublime, declar'd
Absolute rule; and hyacinthin locks
Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders broad.
She, as a veil, down to the slender waist

291. Gen. i. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

—— Eph. iv. 24, and Col. iii. 10. The new man is created after God in knowledge, and righteousness, and true holiness.

294. Gal. iv. 7. No more a servant, but a son.

—— 1 Pet. i. 14. As obedient children.

Her unadorned golden tresses wore,
Dishevel'd; but in wanton ringlets wav'd,
As the vine curls her tendrils, which imply'd
Subjection, but requir'd with gentle sway;
And by her yielded, by him best receiv'd:
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd,
Then was not guilty shame, dishonest shame
Of nature's works: honour dishonourable!
Sin-bred; how have ye troubled all mankind
With shows instead, mere shows, of seeming pure;
And banish'd from man's life his happiest life,
Simplicity, and spotless innocence?
So pass'd they naked on, nor shun'd the sight
Of God, or Angel, for they thought no ill.
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.
Under a tuft of shade, that on a green
Stood whisp'ring soft, by a fresh fountain side
They sat them down; and after no more toil
Of their sweet gard'ning labour, than suffic'd
To recommend cool Zephyr, and made ease
More easy; wholesome thirst, and appetite
More grateful, to their supper-fruits they fell,
Nectarine fruits! which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy bank damask'd with flow'rs,
The savoury pulp they chew, and in the rind,

307. 1 Cor. xi. 14, 15. Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

308. 1 Pet, iii. 1. Wives be in subjection to your own husbands.

314. 1 Cor. xii. 23. And those members of the body which we think to be less honourable, upon these we bestow more abundant honour.

Still as they thirsted scoop the brimming stream:
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they. About them frisking play'd
All beasts of th' earth, (since wild) and of all chase,
In wood, or wilderness, forest, or den;
Sporting the lion ramp'd, and in his paw
Dandled the kid; bears, tigers, ounces, pards,
Gambol'd before them; th' unwieldy elephant,
To make them mirth us'd all his might, and wreath'd
His lithe proboscis; close the serpent sly
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded: others on the grass
Couch'd and now fill'd with pasture gazing sat
Or bed-ward ruminating: for the sun,
Declin'd, was hasting now with prone career
To th' ocean isles, and in th' ascending scale
Of heav'n the stars, that usher evening, rose:
When Satan still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad.

O hell! what do mine eyes with grief behold!
Into our room of bliss thus high advanc'd
Creatures of other mold, earth-born perhaps,
Not spirits; yet to heav'nly spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that form'd them on their shape hath pour'd.
Ah gentle pair! ye little think how nigh
Your change approaches; when all these delights
Will vanish, and deliver ye to woe;

343. Is. xi. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together.

362. Ps. viii. 5. Thou hast made him a little lower than the angels.

More woe, the more your taste is now of joy:
Happy! but for so happy ill secur'd
Long to continue; and this high seat your heav'n,
Ill-fenc'd for heav'n, to keep out such a foe
As now is enter'd: yet no purpos'd foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek,
And mutual amity, so straight, so close,
That I with you must dwell, or you with me
Henceforth: my dwelling haply may not please,
Like this fair paradise, your sense; yet such
Accept, your Maker's work; he gave it me,
Which I as freely give: hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings: there will be room,
(Not like these narrow limits) to receive
Your numerous offspring: if no better place,
Thank him who puts me loth to this revenge
On you, who wrong me not, for him who wrong'd.
And should I at your harmless innocence
Melt, (as I do) yet public reason just,
Honour, and empire with revenge enlarg'd,
By conqu'ring this new world, compels me now
To do, what else (though damn'd I should abhor.
So spake the fiend, and with necessity,
(The tyrant's plea) excus'd his devilish deeds.
Then from his lofty stand on that high tree,
Down he alights among the sportful herd
Of those four-footed kinds; himself now one,
Now other, as their shape best serv'd his end
Nearer to view his prey, and unespy'd
To mark what of their state he more might learn,
By word, or action mark'd: about them round,
A lion now he stalks with fiery glare;

381. Is. xiv. 9. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

Then, as a tiger, who by chance hath spy'd
In some purlieu, two gentle fawns at play,
Straight couches close, then rising changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both
Grip'd in each paw: when Adam, first of men,
To first of women, Eve, thus moving speech,
Turn'd him, all ear, to hear new utterance flow.
Sole partner, and sole part of all these joys!
Dearer thyself than all! needs must the pow'r
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal, and free, as infinite;
That rais'd us from the dust, and plac'd us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Ought whereof he hath need: he! who requires
From us no other service than to keep
This one, this easy charge, of all the trees
In paradise, that bear delicious fruit
So various, not to taste that only tree
Of knowledge, planted by the tree of life:
So near grows death to life! whate'er death is:
Some dreadful thing, no doubt: for well thou know'st
God hath pronounc'd it death to taste that tree,
The only sign of our obedience left,
Among so many signs of pow'r, and rule,
Confer'd upon us; and dominion giv'n
Over all other creatures that possess
Earth, air and sea. Then, let us not think hard
One easy prohibition, who enjoy

414. Ps. cxix. 68. Thou art good and dost good.

419. Acts, xvii. 25. Neither is worshipped with mens' hands, as though he needed any thing.

421—4. Gen. ii. 16. 17. Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shall not eat of it.

430. Gen. i. 28. Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Free leave so large to all things else, and choice
Unlimited of manifold delights:
But let us ever praise him, and extol
His bounty, following our delightful task
To prune these growing plants, and tend these flow'rs,
Which were it toilsome, yet with thee were sweet.
To whom thus Eve reply'd. O thou! for whom
And from whom I was form'd; flesh of thy flesh;
And without whom am to no end; my guide,
And head! what thou hast said is just, and right.
For, we to him indeed all praises owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds; while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep
I first awak'd, and found myself repos'd
Under a shade of flow'rs; much wond'ring where,
And what I was, whence thither brought, and how.
Not distant far from thence, a murmuring sound
Of waters issu'd from a cave, and spread
Into a liquid plain, then stood unmov'd,
Pure as th' expanse of heav'n: I thither went,
With inexperienc'd thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seem'd another sky.
As I bent down to look, just opposite
A shape within the wat'ry gleam appear'd,
Bending to look on me: I started back;
It started back: but pleas'd I soon return'd;
Pleas'd it return'd as soon; with answering looks
Of sympathy, and love: there I had fix'd
Mine eyes till now, and pin'd with vain desire,

441. Gen. ii. 23. Bone of my bones, and flesh of my flesh.
443. Eph. v. 23. The husband is the head of the wife.
444. Ps. xcii. 1, 2. It is good to give thanks unto Jehovah, and to sing praises to thy name, O Most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night.

Had not a voice thus warn'd me, "What thou seest,
"What there thou seest, fair creature, is thyself;
"With thee it came and goes: but, follow me,
"And I will bring thee where no shadow stays
"Thy coming, and thy soft embraces; he
"Whose image thou art: him thou shalt enjoy
"Inseparably thine, to him shalt bear
"Multitudes like thyself, and thence be call'd
"Mother of human race." What could I do
But follow straight? invisibly thus led,
Till I espy'd thee? fair indeed, and tall,
Under a plantain; yet, methought, less fair,
Less winning soft, less amiably mild,
Than that smooth wat'ry image: back I turn'd;
Thou following cry'dst aloud, Return, fair Eve,
Whom fly'st thou? whom thou fly'st, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear:
Part of my soul, I seek thee; and thee claim,
My other half!—With that thy gentle hand
Seiz'd mine; I yielded; and from that time see
How beauty is excell'd by manly grace,
And wisdom, which alone is truly fair.

So spake our general mother; and with eyes
Of conjugal attraction unreprov'd,
And meek surrender, half embracing lean'd
On our first father: half her swelling breast
Naked met his, under the flowing gold
Of her loose tresses hid: he (in delight
Both of her beauty and submissive charms)
Smil'd, with superior love; as Jupiter

475. Gen. xxx. 20. And Adam called his wife's name Eve, because she was the mother of all living.

483. Gen. ii. 21, 22. And he took one of his ribs, and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

On Juno smiles, when he impregns the clouds,
That shed May flow'rs; and press'd her matron-lip
With kisses pure: aside the devil turn'd
For envy, yet with jealous leer malign
Ey'd them askance; and to himself thus plain'd:
Sight hateful, sight tormenting! thus these two,
Imparadis'd in one another's arms,
(The happier Eden!) shall enjoy their fill
Of bliss on bliss: while I to hell am thrust,
Where neither joy, nor love, but fierce desire,
(Among our other torments not the least)
Still unfulfill'd with pain of longing, pines.
Yet let me not forget what I have gain'd
From their own mouths: all is not theirs, it seems:
One fatal tree there stands, of knowledge call'd,
Forbidden them to taste. Knowledge forbidden?
Suspicious, reasonless. Why should their Lord
Envy them that? Can it be sin to know?
Can it be death? And do they only stand
By ignorance? Is that their happy state,
The proof of their obedience, and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with Gods: aspiring to be such,
They taste, and die: what likelier can ensue?
But first, with narrow search I must walk round
This garden, and no corner leave unspy'd;
A chance but chance may lead where I may meet
Some wand'ring spirit of heav'n, by fountain-side,
Or in thick shade retir'd, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair! enjoy, till I return,
Short pleasures; for, long woes are to succeed!

515. 2 Cor. x. 5. Reasonings and high thoughts, exalting themselves against the knowledge of God.

So saying, his proud step he scornful turn'd,
But with sly circumspection; and began
Thro' wood, thro' waste, o'er hill, o'er dale, his roam.
Meanwhile in utmost longitude, where heav'n
With earth and ocean meets, the setting sun
Slowly descended; and with right aspect
Against the eastern gate of paradise
Level'd his evening rays: it was a rock
Of alabaster, pil'd up to the clouds,
Conspicuous far; winding with one ascent
Accessible from earth, one entrance high:
The rest was craggy cliff, that over-hung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of th' angelic guards, awaiting night:
About him exercis'd heroic games
Th' unarm'd youth of heav'n; but nigh at hand
Celestial armory, shields, helms, and spears,
Hung high, with diamond flaming, and with gold.
Thither came Uriel, gliding through the ev'n
On a sun-beam, swift as a shooting star
In autumn thwarts the night, when vapours fir'd
Impress the air, and shew the mariner
From what point of his compass to beware
Impetuous winds: he thus began in haste:

Gabriel! to thee thy course by lot hath giv'n
Charge, and strict watch, that to this happy place
No evil thing approach, or enter in:
This day, at height at noon, came to my sphere
A spirit; zealous, as he seem'd, to know
More of th' Almighty's works; and chiefly man
God's latest image: I describ'd his way,
Bent all on speed, and mark'd his airy gait:
But, in the mount that lies from Eden north,

550. Ps. xxxiv. 7. The angel of Jehovah encampeth round about them that fear him, and delivereth them.

561. Luke, i. 8, 9 While — executed his office before God in the order of his course, his lot was—

Where he first lighted, soon discern'd his looks
Alien from heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him: one of the banish'd crew,
I fear, hath ventur'd from the deep, to raise
New troubles; him thy care must be to find.

To whom the winged warrior thus return'd:
Uriel! no wonder if thy perfect sight,
Amid the sun's bright circle, where thou sitt'st,
See far, and wide: in at this gate none pass
The vigilance here plac'd, but such as come
Well-known from heav'n; and since meridian hour
No creature thence. If spirit of other sort,
So minded, have o'erleap'd these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar.
But, if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.

So promis'd he; and Uriel to his charge
Return'd on that bright beam, whose point now rais'd
Bore him slope downward to the sun, now fall'n
Beneath th' Azores: whither prime orb,
Incredible how swift, had thither roll'd
Diurnal, or this less voluble earth,
By shorter flight to th' east, had left him there,
Arraying with reflected purple, and gold,
The clouds that on his western throne attend.

Now came still evening on, and twilight grey
Had in her sober livery all things clad:
Silence accompanied; for beast, and bird,
They to their grassy couch, these to their nests,
Were slunk; all but the wakeful nightingale;
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the firmament

601. Matt. viii. 20. The foxes have holes, and the birds of the air have nests.

With living sapphires; Hesperus, that led
The starry host, rode brightest; till the moon
Rising in clouded majesty, at length,
Apparant queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw;
When Adam thus to Eve: fair consort! th' hour
Of night, and all things now retir'd to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumb'rous weight, inclines
Our eye-lids. Other creatures all day long
Rove idle, unemploy'd, and less need rest:
Man hath his daily work of body, or mind,
Appointed, which declares his dignity,
And the regard of heav'n on all his ways:
While other animals unactive range;
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform
Yon flow'ry arbours, yonder alleys green,
Our walk at noon, with branches overgrown;
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.
Those blossoms also, and those dropping gums,
That lie bestrown, unsightly, and unsmooth,
Ask riddance, if we mean to tread with ease:
Meanwhile, as nature wills, night bids us rest.
To whom thus Eve, with perfect beauty adorn'd.
My author, and disposer! what thou bidst
Unargu'd I obey; so God ordains:

606. Ps. viii. 3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained.

—— Is. xl. 26. That bringeth out their host by number.

622. Rom. xiv. 12. Every one of us shall give account of himself to God.

625. Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

God is thy law, thou mine: to know no more
Is woman's happiest knowledge, and her praise.
With thee conversing I forget all time;
All seasons, and their change, all please alike:
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flow'r,
Glist'ring with dew: fragrant the fertile earth
After soft show'rs: and sweet the coming on
Of grateful ev'ning mild: then, silent night,
With this her solemn bird, and this fair moon
And these the gems of heav'n, her starry train.
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glist'ring with dew; nor fragrance after show'rs;
Nor grateful evening mild; nor silent night,
With this her solemn bird: nor walk by moon:
Or glittering star-light, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?
To whom our general ancestor reply'd.
Daughter of God and man, accomplish'd Eve! 660
These have their course to finish, round the earth,
By morrow ev'ning; and from land to land
In order, though to nations yet unborn,
Minist'ring light prepar'd, they set, and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature, and all things; which these soft fires
Not only enlighten, but with kindly heat,
Of various influence, foment, and warm,
Temper, or nourish; or in part shed down
Their stellar virtue, on all kinds that grow
On earth; made hereby apter to receive

639. Ps. lxxiii. 23. Nevertheless I am continually with thee.

Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That heav'n would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:
All these, with ceaseless praise, his works behold
Both day, and night: how often, from the steep
Of echoing hill, or thicket, have we heard
Cœlestial voices, to the midnight air
(Sole, or responsive each to other's note)
Singing their great Creator? oft in bands
While they keep watch, or nightly rounding walk,
With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heav'n.
Thus talking, hand in hand, alone they pass'd
On to their blissful bow'r: it was a place
Chos'n by the sov'reign planter, when he fram'd
All things to man's delightful use: the roof
Of thickest covert, was inwoven shade,
Laurel, and myrtle; and what higher grew,
Of firm, and fragrant leaf: on either side
Acanthus, and each od'rous bushy shrub,
Fenc'd up the verdant wall: each beauteous flow'r,
Iris all hues, roses, and jessamin,
Rear'd high their flourish'd heads between, and
Mosaic: underfoot the violet, [wrought
Crocus, and hyacinth with rich inlay
Broider'd the ground; more colour'd than with
Of costliest emblem: other creature here, [stone
Beast, bird, insect, or worm, durst enter none;
Such was their awe of man! In shady bow'r

682. Luke, ii. 13. A multitude of the heavenly host praising God.

687. Job. xxxv. 10. Songs in the night.

—— Ps. xxxiv. 7. The angel of Jehovah encampeth round about them that fear him, and delivereth them.

More sacred, and sequester'd, though but feign'd,
Pan, or Sylvanus, never slept; nor Nymph,
Nor Faunus, haunted. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espoused Eve deck'd first her nuptial bed:
And heav'nly choirs the hymenæan sung,
What day the genial Angel to our sire
Brought her, in naked beauty more adorn'd,
More lovely, than Pandora, whom the gods
Endow'd with all their gifts, (and O, too like,
In sad event!) when to th' unwiser son
Of Japhet brought by Hermes, she ensnar'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.
Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth, and heav'n,
Which they beheld; the moon's resplendent globe,
And starry pole: Thou also mad'st the night,
Maker Omnipotent! and thou the day,
Which we in our appointed work employ'd
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place,
For us too large; where thy abundance wants
Partakers, and uncrop'd falls to the ground.
But thou hast promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep.

720. Bishop Newton says of Milton, "That in the latter part "of his life he did not use any "religious rite in his family." Did the Bishop assert this deliberately, upon good information; or did he too hastily receive it from common report? Unless the proof be very clear, one who observes how careful Milton is to mention the worship of Adam and Eve, both here, and B. v. 137, B. ix. 197, B. xi. 136, will not be easily induced to believe that he entirely neglected the worship of God in his family.

735. Ps. cxxvii. 2. So he giveth his beloved sleep.

This said unanimous, and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bow'r
Handed they went; and (eas'd the putting off
These troublesome disguises which we wear)
Straight side by side were laid; nor turn'd, I ween,
Adam from his fair spouse: nor Eve the rites
Mysterious of connubial love refus'd:
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure; and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain,
But our destroyer, foe to God, and man?
Hail wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise! of all things common else.
By thee adul'trous lust was driv'n from men,
Among the bestial herds to range; by thee,
(Founded in reason, loyal, just, and pure)
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin, or blame!
Or think thee unbefitting holiest place;
Perpetual fountain of domestic sweets!
Whose bed is undefil'd, and chaste, pronounc'd,
Present, or past; as saints, and patriarchs us'd.
Here, love his golden shafts employs; here lights
His constant lamp; and waves his purple wings;
Reigns here, and revels: not in the bought smile

744. 1 Tim. iv. 1, 2, 3. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, &c.

748. Gen. i. 28. And God said unto them, Be fruitful and multiply, and replenish the earth, &c.

750. Eph. v. 32. This is a great mystery, but I speak concerning Christ and the Church.

761. Heb. xiii. 4. Marriage is honourable in all, and the bed undefiled.

Of harlots, loveless, joyless, unendear'd;-
Casual fruition! nor in court amours,
Mix'd dance, or wanton mask, or midnight ball,
Or serenade, which the starv'd lover sings
To his proud fair; best quitted with disdain.
These, lull'd by nightingales, embracing slept;
And on their naked limbs the flow'ry roof
Shower'd roses, which the morn repair'd. Sleep on,
Blest pair! and O! yet happiest, if ye seek
No happier state, and know to know no more.

Now had night measur'd, with her shadowy cone,
Half way up hill this vast sublunar vault:
And from their ivory port the Cherubim
Forth issuing at th' accustom'd hour stood arm'd
To their night watches in warlike parade,
When Gabriel to his next in pow'r thus spake:

Uzziel! half these draw off, and coast the south
With strictest watch; these other wheel the north:
Our circuit meets full west. As flame they part,
Half wheeling to the shield, half to the spear.
From these, two strong and subtle spirits he call'd,
That near him stood, and gave them thus in charge,

Ithurial and Zephon! with wing'd speed
Search thro' this garden, leave unsearch'd no nook:
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.
This evening from the sun's decline arriv'd,
Who tells of some infernal spirit, seen
Hitherward bent (who could have thought?) escap'd
The bars of hell, on errand bad, no doubt:
Such, where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
Dazzling the moon: these to the bow'r direct,
In search of whom they sought: him there they found
Squat like a toad, close at the ear of Eve;
Assaying by his devilish art, to reach

784. Ps. civ. 4. His ministers a flaming fire.

The organs of her fancy, and with them forge
Illusions, as he list, phantasms, and dreams:
Or if, inspiring venom, he might taint
Th' animal spirits, that from pure blood arise,
Like gentle breaths from rivers pure; thence raise
At last distemper'd, discontented thoughts;
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits ingend'ring pride.
Him thus intent Ithuriel with his spear
Touch'd lightly; (for no falshood can endure
Touch of celestial temper, but returns
Of force to its own likeness) up he starts,
Discover'd, and surpriz'd. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun, some magazine to store
Against a rumour'd war, the smutty grain
With sudden blaze diffus'd, inflames the air:
So started up, in his own shape, the fiend
Back step'd those two fair Angels, half amaz'd,
So sudden to behold the grisly king;
Yet thus, unmov'd with fear, accost him soon.

Which of those rebel spirits, adjudg'd to hell,
Com'st thou, escap'd thy prison? and transform'd
Why sat'st thou, like an enemy in wait,
Here watching at the head of these that sleep?

Know ye not then, said Satan, fill'd with scorn,
Know ye not me? ye knew me once no mate
For you; there sitting where you durst not soar:
Not to know me argues yourselves unknown,
The lowest of your throng: or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?

To whom thus Zephon, answering scorn with scorn,
Think not, revolted spirit! thy shape the same,
Or undiminish'd brightness, to be known

806. Mark, vii. 21, 22. Evil thoughts—pride, foolishness. —— Colos. ii. 18. Vainly puffed up by his fleshly mind. 834. Prov. iii. 34. He scorneth the scorners.

As when thou stoodst in heav'n, upright, and pure:
That glory then, when thou no more wast good,
Departed from thee; and thou resembl'st now
Thy sin, and place of doom, obscure, and foul.
But come! for thou, be sure, shall give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.
So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible: abash'd the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pin'd
His loss: but chiefly to find here observ'd
His lustre visibly impair'd: yet seem'd
Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, sad Zephon bold,
Will save us trial what the least can do
Single against thee wicked, and thence weak.
The fiend reply'd not, overcome with rage;
But like a proud steed rein'd, went haughty on,
Champing his iron curb: to strive, or fly,
He held it vain; awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd
Awaiting next command; to whom their chief,
Gabriel, from the front thus call'd aloud:
O friends! I hear the tread of nimble feet
Hasting this way; and now by glimpse discern
Ithuriel, and Zephon, through the shade;

840. Mark, x. 25. Jesus rebuked the foul spirit.

845. Prov. iv. 9. Wisdom shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee.

—— Prov. xxv. 11. A word fitly spoken is like apples of gold in pictures of silver.

—— —— Ps. cxxvii. 5. They shall not be ashamed, but they shall speak with the enemies in the gate.

And with them comes a third of regal port,
But faded splendour wan; who by his gait
And fierce demeanour, seems the prince of hell:
Not likely to part hence without contest:
Stand firm, for in his look defiance low'rs.
He scarce had ended, when those two approach'd;
And brief related whom they brought, where found,
How busied, in what form, and posture, couch'd.
To whom with stern regard thus Gabriel spake.
Why hast thou, Satan! broke the bounds prescrib'd
To thy transgression, and disturb'd the charge
Of others, who approve not to transgress
By thy example? but have pow'r, and right,
To question thy bold entrance on this place;
Employ'd, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss?
To whom thus Satan, with contemptuous brow:
Gabriel! thou hadst in heav'n th' esteem of wise,
And such I held thee; but this question ask'd
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from hell,
Tho' thither doom'd? thou wouldst thyself, no doubt,
And boldly venture to whatever place,
Farthest from pain; where thou might'st hope to
Torment with ease, and soonest recompense [change
Dole with delight; which in this place I sought:
To thee no reason, who know'st only good,
But evil hast not try'd. And wilt object
His will who bound us? let him surer bar
His iron gates, if he intends our stay
In that dark durance! thus much what was ask'd.
The rest is true: they found me where they say;
But that implies not violence, or harm.
Thus he in scorn. The warlike Angel mov'd,
Disdainfully half smiling, thus reply'd:

897. Ps. x. 13. The wicked contemn God.

O loss of one in heav'n to judge of wise,
Since Satan fell, whom folly overthrew!
And now returns him, from his prison 'scap'd,
Gravely in doubt whether to hold them wise,
Or not, who ask what boldness brought him hither
Unlicens'd, from his bounds in hell prescrib'd:
So wise he judges it to fly from pain
However, and to 'scape his punishment!
So judge thou still, presumptuous! till the wrath,
Which thou incur'st by flying, meet thy flight
Sevenfold, and scourge that wisdom back to hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provok'd.
But wherefore thou alone? wherefore with thee
Came not all hell broke loose? is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? courageous chief!
The first in flight from pain? Hadst thou alledg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the fiend thus answer'd, frowning stern:
Not that I less endure, or shrink from pain,
Insulting Angel! well thou know'st I stood
Thy fiercest, when in battle to thy aid
The blasting vollied thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random, as before,
Argue thy inexperience; what behoves
(From hard assays, and ill successes past,)
A faithful leader, not to hazard all
Through ways of danger, by himself untry'd:
I therefore, I alone, first undertook
To wing the desolate abyss, and spy

905. Ps. cxi. 10. The fear of Jehovah is the beginning of wisdom: a good understanding have all they that do his commandments.

—— Ps. xiv. 1. The fool hath said in his heart, there is no God.

915. Nahum, i. 6. Who can stand before his indignation? and who can abide in the fierceness of his anger?

This new-created world, whereof in hell
Fame is not silent; here in hope to find
Better abode, and my afflicted pow'rs
To settle here on earth, or in mid air;
Though, for possession, put to try once more
What thou, and thy gay legions, dare against:
Whose easier business were to serve their Lord
High up in heav'n, with songs to hymn his throne,
And practis'd distances to cringe, not fight.

To whom the warrior Angel soon reply'd:
To say, and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader, but a liar trac'd,
Satan! and couldst thou faithful add? O name,
O sacred name of faithfulness profan'd!
Faithful to whom? to thy rebellious crew,
Army of fiends? fit body to fit head!
Was this your discipline, and faith engag'd,
Your military obedience, to dissolve
Allegiance to th' acknowledg'd pow'r supreme?
And thou sly hypocrite! who now wouldst seem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and servilely ador'd
Heav'n's awful monarch? wherefore? but in hope
To dispossess him, and thyself to reign?
But mark what I read thee now: avaunt!
Fly thither whence thou fledst! If from this hour
Within these hallow'd limits thou appear,
Back to th' infernal pit I drag thee chain'd,
And seal thee so, as henceforth not to scorn
The facile gates of hell too slightly barr'd.

So threaten'd he: but Satan to no threats
Gave heed, but waxing more in rage, reply'd:

946. Prov. xxiv. 26. Every man shall kiss his lips that giveth a right answer.

—— Job, vi 25. How forcible are right words!

965. Rev xx. 2. And angel laid hold on the dragon, that old serpent, which is the devil, and Satan, and cast him into the bottomless pit, and shut him up, and set a seal upon him.

969. Prov. xiv. 16. The fool rageth, and is confident.

Then, when I am thy captive, talk of chains,
Proud limitary Cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm; though heav'n's king
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, draw'st his triumphant wheels
In progress through the road of heav'n star-pav'd.
While thus he spake, th' angelic squadron bright
Turn'd fiery red, sharp'ning in mooned horns
Their phalanx, and began to hem him round
With ported spears; as thick, as when a field
Of Ceres, ripe for harvest, waving bend
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On th' other side, Satan alarm'd,
Collecting all his might, dilated stood,
Like Teneriff, or Atlas, unremov'd:
His stature reach'd the sky, and on his crest
Sat horror plum'd; nor wanted in his grasp [deeds
What seem'd both spear and shield. Now dreadful
Might have ensued: not only paradise
In this commotion, but the starry cope
Of heav'n, perhaps, or all the elements,
At least had gone to wreck, disturb'd, and torn
With violence of this conflict, had not soon
Th' Eternal, to prevent such horrid fray
Hung forth in heav'n his golden scales, yet seen
Betwixt Astrea and the Scorpion sign,
(Wherein all things created first he weigh'd,
The pendulous round earth, with balanc'd air
In counterpoise; now, ponders all events,

999. Job, xxviii. 25. To make the weight for the winds, and he weigheth the waters by measure.

—— Job, xxxvii. 16. Dost thou know the balancings of the clouds?

—— Is. xl. 12. Who weighed the mountains in scales, and the hill in a balance?

1001. 1. Sam. ii. 3. By him actions are weighed.

—— Prov. xvi. 2. Jehovah weigheth the spirits.

Battles, and realms:) in these he put two weights,
The sequel each of parting, and of fight;
The latter quick up flew, and kick'd the beam:
Which Gabriel spying, thus bespake the fiend.
Satan! I know thy strength, and thou know'st mine;
Neither our own, but giv'n: what folly then
To boast what arms can do? since thine no more
Than heav'n permits; nor mine, tho' doubled now
To trample thee as mire: for proof look up,
And read thy lot in yon celestial sign, [weak,
Where thou art weigh'd, and shewn how light, how
If thou resist. The fiend look'd up, and knew
His mounted scale aloft: nor more; but fled
Murm'ring, and with him fled the shades of night.

1010. Is. x. 6. To tread them down like the mire in the streets.

1012. Dan. v. 27. Thou art weighed in the balances, and art found wanting.

THE END OF THE FOURTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK IV.

Ver.

140. Æ. I. 164. Tum sylvis scena coruscis.
162. Georg. II. 117. Solis est thurea Virga Sabæis.
255. Hor. Satyr. II. IV. 16. Irriguo elutius horto.
301. Odyss. VI. 231. Ταχινθην ανθει ομοιας.
323. Iliad II. 673. Καλλιστος των αλλων.
458. Met. III. 457. Spem vultu promittis amico.
488. Hor. Od. I. III. 8. Animæ dimidium meæ.
556. Georg. I. 365. Sæpe etiam Stellas.
682. Virg. Eccl. I. 57. Canet frondator ad auras.
694. Virg. Eccl. II. 54. Et vos o lauri carpam.
723. Virg. Æn. VI. 725. Lucentemque globum.
735. Æn. II. 269 Bono divum gratissima serpit.
769. Hor. Od. I. XXV. 7. Me tuo longas pereunte.
778. Met. IV. 185. Valvas patefecit eburnas.
804. Æn. VII. 351. Vipeream inspirans animam.
845. Æn. V. 344. Pulchro in corpore virtus.
848. Juv. Virtutem videant in tabescantque.
866. Iliad X. 533. Ω φιλει ιππων μ' ωκυπεδων.
874. Iliad X. 540. Ουπω παν ειρητο επος.
980. Iliad II. 147. Ως δ' οτε κινησει Ζεφυρος.
987. Æn. XII. 701. Quantus Athos, aut quantus.
988. Iliad IV. 443. Ουρανω εστηριξε καρη.
997. Iliad VIII. 69. Και τοτε δε χρυσεια.
Æn. XII. 725. Jupiter ipse duas æquato.

THE

FIFTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Morning approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day labours: their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to paradise; his appearance described, his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so; beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him; persuading all but only Abdiel, a Seraph, who in argument dissuades and opposes him, then forsakes him.

PARADISE LOST.

BOOK V.

NOW morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd: so custom'd; for his sleep,
Was airy-light, from pure digestion bred,
And temperate vapours bland, which th' only sound
Of leaves, and fuming rill, (Aurora's fan)
Lightly dispers'd, and the shrill matin song
Of birds on every bough. So much the more
His wonder was, to find unwaken'd Eve
With tresses discompos'd, and glowing cheek,
As through unquiet rest: he, on his side
Leaning half rais'd, with looks of cordial love
Hung over her enamour'd; and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces: then, with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft-touching, whisper'd thus: Awake
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever-new delight!
Awake: the morning shines, and the fresh field

20. Song, ii. 10—13. My beloved spake, and said unto me, Rise up my love, my fair one, and come away; for lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

Calls us; we lose the prime, to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.
Such whisp'ring wak'd her, but with startled eye
On Adam; whom embracing, thus she spake:
O sole! in whom my thoughts find all repose,
My glory, my perfection! glad I see
Thy face, and morn return'd; for I this night,
(Such night till this I never pass'd,) have dream'd,
(If dream'd), not as I oft am wont, of thee,
Works of day past, or morrow's next design:
But, of offence, and trouble, which my mind
Knew never till this irksome night. Methought
Close at mine ear one call'd me forth to walk
With gentle voice; I thought it thine: it said,
Why sleep'st thou, Eve? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-labour'd song; now reigns
Full-orb'd the moon, and with more pleasant light
Shadowy sets off the face of things; in vain,
If none regard: heav'n wakes with all his eyes;
Whom to behold but thee, nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose, as at thy call, but found thee not:
To find thee I directed then my walk;

—— Song, vii. 11, 12. Come, my beloved, let us go forth into the field; let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth.

34. Job, xxxiv. 20. Troubled at midnight.

—— Ver. 31, 32. I will not offend any more. That which I see not, teach thou me.

36. Thes. iii 5. Lest by some means the tempter hath tempted you.

—— Ps. cxxi. 4, 5, 7. Behold he that keepeth Israel shall neither slumber nor sleep—Jehovah is thy keeper—Jehovah shall preserve thee from all evil.

And on, methought, alone I pass'd, thro' ways
That brought me on a sudden to the tree
Of interdicted knowledge: fair it seem'd,
Much fairer, to my fancy, than by day:
And as I wond'ring look'd, beside it stood
One shap'd, and wing'd, like one of those from heav'n,
By us oft seen: his dewy locks distill'd
Ambrosia; on that tree he also gaz'd:
And, O fair plant, said he, with fruit surcharg'd!
Deigns none to ease thy load, and taste thy sweet?
Nor God, nor man? Is knowledge so despis'd?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good: why else set here?
This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted: me damp horror chill'd
At such bold words, vouch'd with a deed so bold.
But he thus, overjoy'd: O fruit divine!
Sweet of thyself, but much more sweet thus crop'd!
Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of men:
And why not Gods of men, since good the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve!
Partake thou also: happy though thy art,
Happier thou may'st be, worthier canst not be:
Taste this, and be henceforth among the Gods,
Thyself a goddess; not to earth confin'd,
But sometimes in the air, as we; sometimes
Ascend to heav'n, by merit thine, and see
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev'n to my mouth, of that same fruit held part
Which he had pluck'd: the pleasant savoury smell
So quicken'd appetite, that I, methought,
Could not but taste! Forthwith up to the clouds
With him I flew, and underneath beheld

The earth outstretch'd immense, a prospect wide,
And various: wond'ring at my flight, and change
To this high exaltation; suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep: but O, how glad I wak'd
To find this but a dream! Thus Eve her night
Related, and thus Adam answer'd sad:
Best image of myself, and dearer half!
The trouble of thy thoughts this night in sleep
Affects me equally: nor can I like
This uncouth dream, of evil sprung, I fear.
Yet evil whence? in thee can harbour none,
Created pure. But know, that in the soul
Are many lesser faculties, that serve
Reason as chief: among these fancy next
Her office holds: of all external things,
Which the five watchful senses represent,
She forms imaginations, airy shapes,
Which reason joining, or disjoining, frames
All what we affirm, or what deny, and call
Our knowledge, or opinion; then retires
Into her private cell, when nature rests.
Oft in her absence mimic fancy wakes
To imitate her; but, misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words, and deeds, long past, or late.
Some such resemblances methinks I find
Of our late evening's talk, in this thy dream;
But with addition strange! yet, be not sad:
Evil into the mind of God, or man
May come, and go, so unapprov'd, and leave
No spot or blame behind: which gives me hope
That what in sleep thou didst abhor to dream,
Waking thou never wilt consent to do.
Be not dishearten'd then, nor cloud those looks,
That wont to be more cheerful, and serene,

117. Matt. iv. 1 — 10. The temptations rejected by our Lord.

Than when fair morning first smiles on the world:
And let us to our fresh employments rise,
Among the groves, the fountains, and the flow'rs,
That open now their choicest bosom'd smells,
Reserv'd from night, and kept for thee in store.
So cheer'd he his fair spouse, and she was cheer'd;
But silently a gentle tear let fall
From either eye, and wip'd them with her hair:
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse,
And pious awe, that fear'd to have offended.
So all was clear'd, and to the field they haste:
But first, from under shady arborous roof,
Soon as they forth were come to open sight
Of day-spring, and the sun, (who scarce up-ris'n,
With wheels yet hov'ring o'er the ocean-brim,
Shot parallel to th' earth his dewy ray,
Discov'ring in wide landscape all the east
Of paradise, and Eden's happy plains.)
Lowly they bow'd, adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style,
Nor holy rapture, wanted they, to praise
Their Maker, in fit strains pronounc'd, or sung
Unmeditated; such prompt eloquence
Flow'd from their lips, in prose, or numerous verse:
More tunable, than needed lute, or harp,
To add more sweetness; and they thus began:
These are thy glorious works, parent of good!
Almighty! thine this universal frame,
Thus wond'rous fair; thyself how wond'rous then!
Unspeakable! who sitt'st above these heav'ns
To us invisible, or dimly seen
In these thy lowest works: yet these declare
Thy goodness beyond thought, and pow'r divine.

153. Rev. xv. 3. Great and marvellous are thy works, Lord God Almighty.

Speak ye who best can tell, ye sons of light,
Angels! for ye behold him, and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heav'n:
On earth join all ye creatures, to extol
Him first, him last, him midst, and without end!
Fairest of stars, last in the train of night,
If better thou belong not to the dawn;
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou sun! of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon! that now meets the orient sun, now fly'st
With the fix'd stars, fix'd in their orb that flies;
And ye five other wand'ring fires! that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.
Air, and ye elements! the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform; and mix,
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.
Ye mists, and exhalations! that now rise
From hill, or steaming lake, dusky, or grey,

160. Ps. cxlviii. 2. Praise ye him, all his angels: praise ye him, all his hosts.

161. Matt. xviii. 10. Their angels do always behold the face of my Father which is in heaven.

163. Rev. vii. 15. Before the throne of God, day and night in his temple.

166. Rev. xxii. 16. The bright and morning star.

171 — 179. Ps. cxlviii. 3. Praise ye him, sun and moon: praise him, all ye stars of light.

180—201. Ps. cxlviii. 7, 8, 9, 10. Praise Jehovah from the earth, ye dragons and all deeps: fire and hail, snow and vapour, stormy wind fulfilling his word: mountains and all hills, fruitful trees and all cedars: beasts and all cattle, creeping things and flying fowl.

Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise:
Whether to deck with clouds th' uncolour'd sky,
Or wet the thirsty earth with falling show'rs,
Rising, or falling, still advance his praise.
His praise, ye winds! that from four quarters blow,
Breathe soft, or loud; and wave your tops, ye pines!
With every plant, in sign of worship wave.
Fountains! and ye that warble as ye flow,
Melodious murmurs! warbling tune his praise.
Join voices, all ye living souls! ye birds,
That singing up to heav'n-gate ascend,
Bear on your wings, and in your notes, his praise!
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep!
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.
Hail universal Lord! be bounteous still
To give us only good: and if the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark!

So pray'd they innocent, and to their thoughts
Firm peace recover'd soon, and wonted calm.
On to their morning's rural work they haste,
Among sweet dews, and flow'rs; where any row
Of fruit-trees, over-woody, reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitless embraces: or, they led the vine
To wed her elm; she spous'd, about him twines
Her marriageable arms, and with her brings
Her dow'r, th' adopted clusters, to adorn
His barren leaves. Them thus employ'd beheld
With pity heav'n's high King, and to him call'd

210. 1 Sam. i. 18. Her countenance was no more sad. — Philip. iv. 6, 7. Let your requests be made known to God: and the peace of God shall keep your hearts and minds.

Raphael, that sociable spirit, that deign'd
To travel with Tobias, and secur'd
His marriage with the seven-times wedded maid.
Raphael, said he, thou hear'st what stir on earth
Satan, from hell 'scap'd thro' the darksome gulph,
Hath rais'd in paradise, and how disturb'd
This night the human pair, how he designs
In them at once to ruin all mankind:
Go therefore, half this day as friend with friend
Converse with Adam, in what bow'r or shade
Thou find'st him, from the heat of noon retir'd,
To respite his day-labour with repast,
Or with repose: and such discourse bring on,
As may advise him of his happy state,
Happiness in his pow'r left free to will,
Left to his own free will; his will, though free,
Yet mutable: whence warn him to beware
He swerve not, too secure. Tell him withal
His danger, and from whom; what enemy,
Late fall'n himself from heav'n, is plotting now
The fall of others from like state of bliss;
By violence? no; for that shall be withstood:
But by deceit, and lies: this let him know,
Lest wilfully transgressing, he pretend
Surprisal, unadmonish'd, unforewarn'd.
So spake th' eternal Father, and fulfill'd
All justice: nor delayed the winged saint,
After his charge receiv'd; but from among
Thousand celestial ardours, where he stood
Veil'd with his gorgeous wings; up springing light
Flew thro' the midst of heav'n: the angelic choirs,
On each hand parting, to his speed gave way
Thro' all th' empyreal road; till at the gate
Of heav'n arriv'd, the gate self-open'd wide;
On golden hinges turning, as by work

239. Luke, xxii. 31. Behold, Satan hath desired to have you, that he may sift you as wheat.

Divine, the sov'reign architect had fram'd.
From hence (no cloud, or, to obstruct his sight,
Star interpos'd,) however small, he sees,
(Not unconform to other shining globes)
Earth, and the garden of God, with cedars crown'd
Above all hills. As when by night the glass
Of Galileo, less assur'd, observes
Imagin'd lands, and regions in the moon:
Or pilot, from amidst the Cyclades
Delos, or Samos, first appearing kens
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds: with steady wing
Now on the polar winds; then, with quick fan
Winnows the buxom air: till within soar
Of tow'ring eagles, t' all the fowls he seems
A phœnix, gaz'd by all, as that sole bird,
When to enshrine his reliques in the sun's
Bright temple, to Egyptian Thebes he flies.
At once on th' eastern cliff of paradise
He lights, and to his proper shape returns,
A seraph wing'd: six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament: the middle pair
Girt like a starry zone his waist, and round
Skirted his loins, and thighs, with downy gold,
And colours dip'd in heav'n: the third, his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain! Like Maia's son he stood,
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels under watch; and to his state,
And to his message high, in honour rise;
For on some message high they guess'd him bound.
Their glittering tents he pass'd, and now is come

277. Is. vi. 2. The Seraphim: each one had six wings.

Into the blissful field, through groves of myrrh,
And flow'ring odours, cassia, nard, and balm;
A wilderness of sweets! for nature here
Wanton'd, as in her prime, and play'd at will
Her virgin-fancies, pouring forth more sweet,
Wild above rule, or art, enormous bliss!
Him through the spicy forest onward come
Adam discern'd, as in the door he sat
Of his cool bow'r: while now the mounted sun
Shot down direct his fervid rays, to warm
Earth's inmost womb (more warmth than Adam needs:
And Eve within, due at her hour, prepar'd
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry, or grape; to whom thus Adam call'd:
Haste hither Eve! and worth thy sight behold
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Ris'n on mid-noon; some great behest from heav'n
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain, bring forth, and pour
Abundance, fit to honour and receive
Our heav'nly stranger: well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where nature multiplies
Her fertile growth, and by disburd'ning grows
More fruitful, which instructs us not to spare.
To whom thus Eve. Adam! earth's hallow'd mould,
Of God inspir'd small store will serve, where store,
(All seasons) ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste, and from each bough, and brake,
Each plant, and juiciest gourd, will pluck such choice

299. Gen. xviii. 1. Abraham sat in the tent-door in the heat of the day.

To entertain our Angel-guest, as he
Beholding shall confess, that here on earth
God hath dispens'd his bounties as in heav'n.
So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacy best;
What order, so contriv'd as not to mix
Tastes, not well join'd, inelegant; but bring
Taste after taste, upheld with kindliest change:
Bestirs her then, and from each tender stalk
Whatever earth, all-bearing mother, yields
In India East or West; or middle shore
In Pontus, or the Punic coast; or where
Alcinous reign'd; fruit of all kinds, in coat
Rough or smooth rind, or bearded husk, or shell,
She gathers; tribute large! and on the board
Heaps with unsparing hand: for drink, the grape
She crushes, (inoffensive must!) and meaths
From many a berry: and from sweet kernels press'd
She tempers dulcet creams; nor these to hold
Wants her fit vessels pure: then, strews the ground
With rose and odours from the shrub, unfum'd.
Meanwhile our primitive great sire, to meet
His god-like guest, walks forth; without more train
Accompanied than with his own complete
Perfections; in himself was all his state:
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmeared with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence, Adam, though not aw'd,
Yet with submiss approach, and reverence meek,
As to a superior nature, bowing low,

328. Heb. xiii. 2. Some have entertained angels.

338. Gen. i. 29. Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yielding seed: to you it shall be for meat.

360 to 370. Gen. xviii. 3. My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

Thus said: Native of heav'n! (for other place,
None can than heav'n such glorious shape contain)
Since by descending from the thrones above,
Those happy places thou hast deign'd awhile
To want, and honour these, vouchsafe with us
Two only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bow'r
To rest; and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline.

Whom thus th' angelic Virtue answer'd mild:
Adam! I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, (though spirits of heav'n)
To visit thee: lead on then where thy bow'r
O'ershades; for these mid-hours, till ev'ning rise,
I have at will.—So to the sylvan lodge
They came, that like Pomona's arbour smil'd,
With flow'rets deck'd, and fragrant smells: but Eve
Undeck'd, save with herself, (more lovely fair
Than wood-nymph, or the fairest goddess feign'd
Of three, that in mount Ida naked strove,)
Stood to entertain her guest from heav'n; no veil
She needed, virtue-proof; no thought infirm
Alter'd her cheek. On whom the Angel hail
Bestow'd, the holy salutation us'd
Long after to blest Mary, second Eve.

Hail Mother of Mankind! whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heap'd this table.—Rais'd of grassy turf
Their table was, and mossy seats had round:
And on her ample square, from side to side,
All autumn pil'd; tho' spring, and autumn, here
Danc'd hand in hand. Awhile discourse they hold;
(No fear least dinner cool) when thus began

385. Luke i. 28. And the Angel came in unto her, and said Hail, thou that art highly favoured.

Our author: Heav'nly stranger! please to taste
These bounties, which our nourisher, (from whom
All perfect good, unmeasur'd out, descends
To us for food, and for delight) hath caus'd
The earth to yield: unsavoury food, perhaps,
To spiritual natures: only this I know,
That one celestial Father gives to all.

To whom the Angel: Therefore what he gives
(Whose praise be ever sung!) to man, in part
Spiritual, may of purest spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require,
As doth your rational: and both contain
Within them ev'ry lower faculty
Of sense, whereby they hear, see, smell, touch, taste:
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed: of elements
The grosser feeds the purer; earth the sea;
Earth, and the sea, feed air; the air, those fires
Ethereal; and as lowest, first the moon;
Whence, in her visage round, those spots, unpurg'd
Vapours, not yet into her substance turn'd.
Nor doth the moon no nourishment exhale
From her moist continent, to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense,
In humid exhalations; and at even
Sups with the ocean. Though in heav'n the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; tho' from off the boughs each morn
We brush mellifluous dews, and find the ground

398. James, i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.

—— John, vi. 23. They did eat bread, after that the Lord had given thanks.

429. Ps. lxxviii. 25. Man did eat angels food.

Cover'd with pearly grain: yet God hath here
Varied his bounty so with new delights,
As may compare with heaven; and to taste
Think not I shall be nice.—So down they sat,
And to their viands fell: nor seemingly
The Angel, nor in mist, (the common gloss
Of theologians) but with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate: what redounds, transpires
Through spirits with ease: nor wonder; if by fire
Of sooty coal th' empyric alchymist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the mine. Meanwhile at table Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd. O innocence
Deserving paradise! if ever, then,
Then had the sons of God excuse t' have been
Enamour'd at that sight: but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd lover's hell.

Thus when with meats, and drinks they had [suffic'd,
Not burden'd nature, sudden mind arose
In Adam, not to let the occasion pass,
Giv'n him by this great conference, to know
Of things above this world, and of their being
Who dwell in heav'n: whose excellence he saw
Transcend his own so far; whose radiant forms,
Divine effulgence! whose high pow'r, so far
Exceeded human; and his wary speech
Thus to th' empyreal minister he fram'd:

Inhabitant with God! now know I well
Thy favour, in this honour done to man;
Under whose lowly roof thou hast vouchsaf'd
To enter, and these earthly fruits to taste;
Food not of Angels, yet accepted so,

463. Matt. viii. 8. I am not worthy that thou shouldest come under my roof.

As that more willingly thou couldst not seem
At heaven's high feasts t' have fed: yet what com-
To whom the winged Hierarch reply'd: [pare?
O Adam! one Almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good; created all,
Such to perfection, one first matter all,
Endu'd with various forms, various degrees
Of substance, and in things that live, of life:
But more refin'd, more spiritous, and pure,
As nearer to him plac'd, or nearer tending,
Each in their several active spheres assign'd:
Till body up to spirit work, in bounds
Proportion'd to each kind. So, from the root [leaves
Springs lighter the green stalk; from thence, the
More airy; last, the bright consummate flow'r
Spirits odorous breathes; flow'rs, and their fruit,
(Man's nourishment) by gradual scale sublim'd,
To vital spirits aspire, to animal,
To intellectual; give both life, and sense,
Fancy, and understanding; whence the soul
Reason receives; and reason is her being,
Discursive, or intuitive; discourse
Is oftest yours, the latter most is ours;
Diff'ring but in degree, of kind the same.
Wonder not then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance: time may come, when men
With Angels may participate, and find
No inconvenient diet, nor too light fare:
And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improv'd by tract of time: and wing'd ascend
Ethereal, as we; or may at choice,
Here, or in heav'nly paradises, dwell;
If ye be found obedient, and retain
Unalterably firm his love entire:
Whose progeny you are. Meanwhile enjoy

503. Acts, xvii. 29. Forasmuch then as we are the offspring of God.

Your fill what happiness this happy state
Can comprehend, incapable of more.
To whom the patriarch of mankind reply'd:
O favourable spirit, propitious guest!
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference; whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution join'd, if ye be found
Obedient? Can we want obedience then
To him? or possibly his love desert
Who form'd us from the dust, and plac'd us here,
Full to the utmost measure of what bliss
Human desires can seek, or apprehend?
To whom the Angel. Son of heav'n and earth,
Attend! That thou art happy, owe to God:
That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution giv'n thee; be advis'd!
God made thee perfect, not immutable;
And good he made thee; but to persevere
He left it in thy pow'r; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity.
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find: for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By destiny, and can no other chuse?
Myself, and all th' angelic host, that stand
In sight of God enthron'd, our happy state

512. Gen. xxviii. 12. A ladder set upon the earth; the top of it reached to heaven.
529. Philem. ver. 14. Not of necessity, but willingly.
—— 1. Chron. xxviii. 9. Serve God with a perfect heart and a willing mind.

Hold, as you yours, while our obedience holds;
On other surety none: freely we serve,
Because we freely love; as in our will
To love, or not, in this we stand, or fall.
And some are fall'n, to disobedience fall'n;
And so, from heav'n to deepest hell: O fall
From what high state of bliss, into what woe!
To whom our great progenitor. Thy words
Attentive, and with more delighted ear,
Divine instructor! I have heard, than when
Cherubic songs by night from neighb'ring hills
Aëreal music send. Nor knew I not
To be both will, and deed, created free:
Yet, that we never shall forget to love
Our Maker, and obey him, whose command
Single, is yet so just, my constant thoughts
Assur'd me, and still assure; though what thou tell'st
Hath past in heav'n, some doubt within me move,
But more desire to hear (if thou consent)
The full relation; which must needs be strange,
Worthy of sacred silence to be heard:
And we have yet large day; for, scarce the sun
Hath finish'd half his journey, and scarce begins
His other half in the great zone of heav'n.
Thus Adam made request; and Raphael,
After short pause assenting, thus began.
High matter thou enjoin'st me, O prime of men!
Sad task, and hard! For how shall I relate
To human sense th' invisible exploits
Of warring spirits? How, without remorse,
The ruin of so many, glorious once,
And perfect, while they stood? how, last, unfold
The secrets of another world, perhaps
Not lawful to reveal? Yet, for thy good,
This is dispens'd: and what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporeal forms,
As may express them best: though, what if earth

Be but the shadow of heav'n, and things therein
Each t' other like, more than on earth is thought?
As yet this world was not, and Chaos wild
Reign'd where these heav'ns now roll, where earth now rests
Upon her centre pois'd; when on a day
(For time, though in eternity, apply'd
To motion, measures all things durable
By present, past, and future) on such day
As heaven's great year brings forth, th' empyreal host
Of Angels, by imperial summons call'd
Innumerable before th' Almighty's throne
Forthwith, from all the ends of heav'n appear'd
Under the hierarchs in orders bright:
Ten thousand thousand ensigns high advanc'd,
(Standards, and gonfalons, 'twixt van and rear)
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees:
Or in their glittering tissues bear imblaz'd
Holy memorials, acts of zeal, and love,
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss imbosom'd sat the Son,
Amidst (as from a flaming mount, whose top
Brightness had made invisible) thus spake:
Hear all ye Angels, progeny of light,
Thrones, dominations, princedoms, virtues, powers!
Hear my decree, which unrevok'd shall stand.

582. Job, i. 6. Now there was a day, when the Sons of God came to present themselves before Jehovah.

—— 1 Kings, xxii. 19. I saw Jehovah sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left.

597. John, i. 18. The only begotten Son, who is in the bosom of the Father.

598. Deut. v. 4. Jehovah talked with you face to face in the mount, out of the midst of the fire.

602. Ps. ii. 6. Yet have I set my king upon my holy hill of Sion. I will declare the decree: Jehovah hath said unto me, Thou art my Son, this day have I begotten thee.

This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint:
And by myself have sworn, to him shall bow
All knees in heav'n, and shall confess him Lord.
Under his great vice-gerent reign abide
United, as one individual soul
For ever happy: Him who disobeys,
Me disobeys, breaks union, and that day
Cast out from God, and blessed vision, falls
Into utter darkness, deep ingulph'd, his place
Ordain'd without redemption, without end.

So spake th' Omnipotent, and with his words
All seem'd well-pleas'd: all seem'd, but were not all.
That day, as other solemn days, they spent
In song, and dance, about the sacred hill;
Mystical dance! (which yonder starry sphere
Of planets, and of fix'd, in all her wheels
Resembles nearest; mazes intricate,
Eccentric, intervolv'd, yet regular,
Then most, when most irregular they seem)
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Ev'ning now approach'd
(For we have also our ev'ning, and our morn;
We ours for change delectable, not need)
Forthwith from dance to sweet repast they turn
Desirous: all in circles as they stood,
Tables are set, and on a sudden pil'd
With Angels' food, and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of heav'n!

607. Gen. xxii. 16. By myself have I sworn, saith Jehovah. —— Philipp. ii. 10, 11. At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.

614. Matt. xxv. 30. Into outer darkness.

On flow'rs repos'd, and with rich flow'rets crown'd,
They eat, they drink, and in communion sweet
Quaff immortality, and joy, (secure
Of surfeit, where full measure only bounds
Excess) before th' all-bounteous King, who shower'd
With copious hand, rejoicing in their joy.
Now when ambrosial night, with clouds exhal'd
From that high mount of God, whence light and shade
Spring both, the face of brightest heav'n had chang'd
To grateful twilight; (for night comes not there
In darker veil) and roseate dews dispos'd
All but th' unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread,
(Such are the courts of God!) th' angelic throng
Dispers'd in bands, and files, their camp extend
By living streams, among the trees of life,
Pavilions numberless! and sudden rear'd,
Celestial tabernacles, where they slept [course,
Fann'd with cool winds; save those, who in their
Melodious hymns about the sov'reign throne
Alternate all night long. But, not so wak'd
Satan: (so call him now; his former name
Is heard no more in heav'n.) He of the first,
If not the first Arch-angel, great in pow'r,
In favour, and pre-eminence; yet fraught
With envy against the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah, King anointed, could not bear
Thro' pride that sight, and thought himself impair'd.
Deep malice thence conceiving, and disdain,
Soon as midnight brought on the dusky hour,

638. Ps. xxxvi. 8, 9. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.

652. Rev. vii. 17. Living fountains of waters.

—— Rev. xxii. 2. On either side of the river was there the tree of life.

Friendliest to sleep, and silence, he resolv'd
With all his legions to dislodge, and leave
Unworshipp'd, unobey'd the throne supreme,
Contemptuous; and his next subordinate
Awak'ning, thus to him in secret spake:
Sleep'st thou, companion dear! what sleep can close
Thy eye-lids? and remember'st what decree
Of yesterday, so late hath pass'd the lips
Of heaven's Almighty? Thou to me thy thoughts
Wast wont, I mine to thee was wont t' impart:
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest impos'd;
New laws from him who reigns, new minds may raise
In us who serve; new counsels; to debate
What doubtful may ensue: more in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief:
Tell them that by command, ere yet dim night
Her shadowy cloud withdraws, I am to haste,
(And all who under me their banners wave)
Homeward, with flying march, where we possess
The quarters of the north; there to prepare
Fit entertainment to receive our king,
The great Messiah, and his new commands;
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.
So spake the false Arch-angel, and infus'd
Bad influence into the unwary breast
Of his associate: he together calls,
Or several one by one, the regent pow'rs,
(Under him regent) tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disenumber'd heav'n,
The great hierarchal standard was to move:

685. John, viii. 44. The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

Tells the suggested cause, and casts between
Ambiguous words, and jealousies; to sound,
Or taint integrity: but all obey'd
The wonted signal, and superior voice
Of their great potentate: (for great indeed
His name, and high was his degree in heav'n:)
His count'nance, as the morning-star that guides
The starry flock, allur'd them; and with lies
Drew after him the third part of heaven's host.

Meanwhile th' eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw, without their light,
Rebellion rising; saw, in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree;
And smiling, to his only Son thus said:

Son! thou in whom my glory I behold
In full resplendence, heir of all my might!
Nearly it now concerns us to be sure
Of our omnipotence; and with what arms
We mean to hold, what anciently we claim
Of deity, or empire: such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north.
Nor so content, hath in his thought to try
In battle, what our pow'r is, or our right.
With speed what force is left, and all employ
In our defence: lest unawares we lose
This our high place, our sanctuary, our hill.

To whom the Son, with calm aspect, and clear,

710. Rev. xii. 4.—drew the third part of the stars of heaven, and did cast them to the earth.

713. Rev. iv. 5. There were seven lamps of fire burning before the throne.

716. Job, xxxviii. 7. When the morning stars sang together, and all the sons of God shouted for joy.

720. Heb. i. 2, 3. Heir of all things; brightness of his glory.

(Light'ning divine, ineffable, serene!)
Made answer: Mighty Father! thou thy foes
Justly hast in derision, and secure
Laugh'st at their vain designs, and tumults vain:
Matter to me of glory! Whom their hate
Illustrates, when they see all regal pow'r
Giv'n to me to quell their pride; and in event
Know whether I be dext'rous to subdue
Thy rebels, or be found the worst in heav'n.
So spake the Son: but Satan, with his pow'rs,
Far was advanc'd on winged speed; an host
Innumerable! as the stars of night,
Or (stars of morning) dew-drops which the sun
Impearls! on every leaf, and every flow'r.
Regions they pass'd, the mighty regencies
Of seraphim, and potentates, and thrones,
In their triple degrees: (regions, to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth,
And all the sea, from one entire globose
Stretch'd into longitude) which having pass'd,
At length into the limits of the north
They came; and Satan to his royal seat
High on a hill, far blazing (as a mount
Rais'd on a mount) with pyramids, and tow'rs
From diamond quarries hewn, and rocks of gold,
The palace of great Lucifer; (so call
That structure, in the dialect of men
Interpreted) which not long after he,
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declar'd in sight of heaven,
The Mountain of the Congregation call'd:

735. Ps. ii. 4. He that sitteth in the heavens shall laugh: Jehovah shall have them in derision.

755—766. Is. xiv. 13. I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

For thither he assembled all his train;
Pretending so commanded, to consult
About the great reception of their king,
Thither to come: and with calumnious art
Of counterfeited truth thus held their ears.
Thrones, dominations, princedoms, virtues, pow'rs!
If these magnific titles yet remain,
Not merely titular! since by decree
Another now hath to himself ingross'd
All pow'r, and us eclips'd, under the name
Of king anointed: for whom all this haste
Of midnight-march, and hurried meeting here;
This only to consult, how we may best,
With what may be devis'd of honours new,
Receive him, coming to receive from us,
Knee-tribute, yet unpaid: prostration vile!
Too much to one! but double, how endur'd!
To one, and to his image now proclaim'd!
But, what if better counsels might erect
Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and chuse to bend
The supple knee? Ye will not, if I trust
To know ye right; or if ye know yourselves
Natives, and sons of heav'n: possess'd before
By none; and if not equal all, yet free,
Equally free: for orders, and degrees,
Jar not with liberty, but well consist.
Who can in reason then, or right, assume
Monarchy over such as live by right
His equals? if in pow'r and splendour less,
In freedom equal. Or, can introduce
Law and edict on us, who without law
Err not? Much less, for this to be our Lord,
And look for adoration, to th' abuse

777. Ps. ii. 5, 6. Jehovah shall speak to them. I have anointed my king.
782. Philipp. ii. 10. At his name every knee shall bow.
800. Heb. i. 6. Let all the angels of God worship him.

Of those imperial titles, which assert
Our being ordain'd to govern, not to serve!—
Thus far his bold discourse without controul
Had audience; when among the seraphim
Abdiel, (than whom none with more zeal ador'd
The Deity, and divine commands obey'd)
Stood up, and in a flame of zeal severe,
The current of his fury thus oppos'd.
O argument blasphemous, false, and proud!
Words! which no ear ever to hear in heav'n
Expected, least of all from thee, ingrate!
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounc'd, and sworn:
That to his only Son, by right endu'd
With regal sceptre, every soul in heav'n
Shall bend the knee, and in that honour due
Confess him rightful king? Unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And, equal over equals, to let reign
One over all, with unsucceeded pow'r—
Shalt thou give law to God? shalt thou dispute
With him the points of liberty, who made
Thee what thou art? and form'd the pow'rs of heav'n
Such as he pleas'd, and circumscrib'd their being?
Yet, by experience taught, we know how good,
And of our good, and of our dignity
How provident he is; how far from thought
To make us less: bent rather to exalt
Our happy state, under one head more near
United. But, to grant it thee unjust,
That equal over equals monarch reign:
Thyself (though great and glorious) dost thou count,

822. Rom. ix. 20. Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

——Is. xlv. 9. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Or all angelic nature join'd in one,
Equal to him begotten Son? by whom,
As by his word, the mighty Father made
All things, even thee, and all the spirits of heaven,
By him created in their bright degrees:
Crown'd them with glory, and to their glory nam'd
Thrones, dominations, princedoms, virtues, pow'rs;
Essential pow'rs! nor by his reign obscur'd,
But more illustrious made; since he the head
One of our number thus reduc'd becomes;
His laws our laws; all honour to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hasten to appease
Th' incensed Father, and th' incensed Son,
While pardon may be found, in time besought.
So spake the fervent Angel: but his zeal
None seconded, as out of season judg'd,
Or singular, and rash: whereat rejoic'd
Th' apostate, and more haughty thus reply'd.
That we were form'd then, say'st thou? and the work
Of secondary hands, by task transferr'd
From Father to his Son? Strange point, and new!
Doctrine which we would know whence learn'd: who
When this creation was? Remember'st thou [saw
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us; self-begot, self-rais'd
By our own quick'ning pow'r, when fatal course
Had circled his full orb, the birth mature
Of this our native heav'n, ethereal sons.

836. Col. i. 16, 17. By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.

846. Ps. ii. 10, 11, 12. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

848. Is. lv. 6. Seek ye Jehovah while he may be found,

Our puissance is our own, our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal: then! thou shalt behold
Whether by supplication we intend
Address, and to begird th' almighty throne
Beseeching, or besieging. This report,
These tidings, carry to th' anointed King;
And fly, ere evil intercept thy flight!

He said, and, as the sound of waters deep,
Hoarse murmur echo'd to his words applause,
Through the infinite host: nor less for that
The flaming Seraph fearless, though alone
Incompass'd round with foes, thus answer'd bold:

O alienate from God, O spirit accurs'd,
Forsaken of all good! I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread
Both of thy crime, and punishment. Henceforth
No more be troubled how to quit the yoke
Of God's Messiah: those indulgent laws
Will not be now vouchsaf'd; other decrees
Against thee are gone forth, without recall;
That golden sceptre, which thou didst reject,
Is now an iron rod, to bruise, and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice, or threats, I fly
These wicked tents devoted; lest the wrath
Impendent, raging into sudden flame

864. Ps. xii. 4. Our lips are our own; who is Lord over us?

—— Ps. xlv. 4. Thy right hand shall teach thee terrible things.

872. Rev. xix. 6. The voice of a great multitude; the voice of many waters.

875, 876. Ps. cxviii. 11. They compassed me about, yea they compassed me about; but in the name of the Lord I will destroy them.

886. Esther, v. 2. The king held out to Esther the golden sceptre that was in his hand.

887. Ps. ii. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

890. Numb. xvi. 26. Depart, I pray you, from the tents of these wicked men, lest ye be consumed in all their sins.

Distinguish not: for soon expect to feel
His thunder on thy head, devouring fire!
Then! who created thee lamenting learn,
When who can uncreate thee thou shalt know.
So spake the seraph Abdiel, faithful found
Among the faithless, faithful only he:
Among innumerable false, unmov'd,
Unshaken, unseduc'd, unterrify'd,
His loyalty he kept, his love, his zeal.
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way thro' hostile scorn; which he sustain'd
Superior, nor of violence fear'd ought:
And, with retorted scorn, his back he turn'd
On those proud tow'rs, to swift destruction doom'd.

906. Is. xxxvii. 22, 23, 29. The daughter of Zion hath despised thee, and laughed thee to scorn. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

THE END OF THE FIFTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK V.

Ver.	
7.	Æn. VIII. 456. Evandrum ex humili tecto.
49.	Ennius in Cic. Errare videbar, tardaque.
56.	Æn. I. 403. Ambrosiæque comæ divinum.
93.	Sil. Ital. III. 216. Promissa evolvit somni.
166.	Iliad XXII. 318. Εσπερος ος καλλιστος.
173.	Met. II. 114. Cœli statione novissimus exit.
	Georg. II. 400. Æternum frangenda bidentibus.
205.	Plato. Ζευ βασιλευ τα μεν εσθλα.
216	Hor. Epod. II. 9. Altas maritat populos.
254.	Iliad V. 749. Αυτομαται δ' πυλαι.
266.	Æn. IV. 253. Hinc toto præceps se.
285.	Iliad XXIV. 339. Υς εφατ' ωδ'.
	Æn. IV. 238. Dixerat; illæ patris.
288.	Ecl. VI. Utque viro Phœbi chorus.
356.	Æn. X. 314. Tunicam squallentem auro.
357.	Georg. II. 463. Nec varios inhiant.
394.	Georg. II. 5. Pampineo gravidus autumno.
421.	Georg. I. 83. Nec nulla interea est inaratæ.
445.	Georg. II. 528. Socii cratera coronant.
451.	Æn. I. 216. Postquam exempta fames.
557.	Hor. Od. II. XIII. 29. Sacro digna silentio.
563.	Æn. II. 3. Infandum regina jubes.
583.	Virg. Ecl. IV. 5. Magnus ab integro.
633.	Iliad XIX. 38. Αμβροσιην και νεκταρ.
647.	Iliad II. 1. Αλλοι μεν ρα Θεοι ευδον.
673.	Iliad II. 23. Ευδεις Ατρεος υιε.
702.	Æn. II. 98. Spargere voces ambiguas.
708.	Æn. VIII. 589. Quails ubi Oceani.

THE

SIXTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described: Satan and his powers retire under night: He calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder; but they at length pulling up mountains overwhelmed both the force and machines of Satan: Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: He in the power of his Father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them unable to resist towards the wall of heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.

PARADISE LOST.

BOOK VI.

ALL night the dreadless Angel, unpursu'd [morn,
Thro' heaven's wide champain held his way; till
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where light, and darkness, in perpetual round
Lodge, and dislodge by turns; which makes thro'
Grateful vicissitude, like day, and night: [heav'n
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the heav'n, (tho' darkness there might well
Seem twilight here) and now went forth the morn,
Such as in highest heav'n, array'd in gold
Empyreal; from before her vanish'd night,
Shot thro' with orient beams: when all the plain
Cover'd with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceiv'd, war in procinct; and found
Already known, what he for news had thought
To have reported: gladly then he mix'd
Among those friendly pow'rs, who him receiv'd
With joy, and acclamations loud, that one,
That of so many myriads fall'n, yet one

5. Exod. xviii. 5. The mount of God.

Return'd, not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice,
From midst a golden cloud, thus mild was heard.
Servant of God, well done! well hast thou fought
The better fight, who single hast maintain'd,
Against revolted multitudes, the cause
Of truth, in word, mightier than they in arms:
And for the testimony of truth hast borne
Universal reproach; far worse to bear
Than violence: for this was all thy care
To stand approv'd in sight of God, tho' worlds
Judg'd thee perverse. The easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart; and to subdue
By force, who reason for their law refuse,
Right reason for their law; and for their King
Messiah, who by right of merit reigns.
Go, Michael! of celestial armies prince;
And thou, in military prowess next,
Gabriel! lead forth to battle these my sons
Invincible; lead forth my armed saints
By thousands, and by millions, rang'd for fight,
Equal in number to that godless crew,
Rebellious: them with fire, and hostile arms,
Fearless assault; and to the brow of heav'n
Pursuing, drive them out from God, and bliss,
Into their place of punishment, the gulph
Of Tartarus; which ready opens wide
His fiery Chaos to receive their fall.

27. Matt. xvii. 5. Behold a voice out of the cloud.
29. Matt. xxv. 23. Well done, good and faithful servant.
—— 1. Tim. vi. 12. Fight the good fight.
33. John xviii. 37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.
34. Ps. lxix. 9. The reproaches of them that reproached thee are fallen upon me.
36. 2 Tim. ii. 15. Study to shew thyself approved unto God.

So spake the Sov'reign Voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames; the sign
Of wrath awak'd! Nor with less dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the powers militant,
That stood for heav'n, (in mighty quadrate join'd
Of union irresistible) mov'd on
In silence their bright legions, to the sound
Of instrumental harmony, that breath'd
Heroic ardour to advent'rous deeds,
Under their god-like leaders, in the cause
Of God, and his Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor strait'ning vale, nor wood, nor stream divides
Their perfect ranks: for, high above the ground
Their march was, and the passive air up bore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden, to receive
Their names of thee: so over many a tract
Of heav'n they march'd, and many a province wide,
Tenfold the length of this terrene. At last
Far in th' horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd
In battleous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd,
The banded pow'rs of Satan, hasting on
With furious expedition: for they ween'd
That self-same day, by fight, or by surprize,

56. Exod. xix. 16. 18. On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount; and mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire.

59. Exod. xix. 19. The voice of the trumpet sounded long, and waxed louder and louder.

To win the mount of God; and on his throne
To set the envier of his state, the proud
Aspirer: but their thoughts prov'd fond, and vain,
In the midway. Though strange to us it seem'd
At first, that Angel should with Angel war,
And in fierce hosting meet; who wont to meet
So oft in festivals of joy, and love
Unanimous, as sons of one Great Sire,
Hymning th' eternal Father: but, the shout
Of battle now began, and rushing sound
Of onset, ended soon each milder thought.
High in the midst, exalted as a God,
Th' apostate in his sun-bright chariot sat,
Idol of majesty divine! inclos'd
With flaming Cherubim, and golden shields:
Then, lighted from his gorgeous throne, (for now
'Twixt host and host but narrow space was left,
A dreadful interval! and, front to front
Presented, stood in terrible array,
Of hideous length) before the cloudy van,
On the rough edge of battle e'er it join'd,
Satan, with vast and haughty strides advanc'd,
Came tow'ring, arm'd in adamant and gold:
Abdiel that sight endur'd not, where he stood
Among the mightiest, bent on highest deeds;
And thus his own undaunted heart explores:
O heav'n! that such resemblance of the Highest
Should yet remain; where faith and realty,
Remain not: wherefore should not strength, and
There fail, where virtue fails; or weakest prove [might,
Where boldest? Though to fight unconquerable;
His puissance, (trusting in th' Almighty's aid!)
I mean to try; whose reason I have try'd
Unsound, and false; nor is it ought but just,
That he who in debate of truth hath won,
Should win in arms; in both disputes alike

89. 1 Tim. iii. 6. Lest being lifted up with pride, he fall into the condemnation of the devil.

Victor: though brutish that contest, and foul,
When reason hath to deal with force: yet so
Most reason is that reason overcome.
So pondering, and from his armed peers
Forth-stepping opposite, half-way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defy'd.
Proud, art thou met? thy hope was to have reach'd
The height of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd, at the terror of thy pow'r
Or potent tongue: fool! not to think how vain
Against th' Omnipotent to rise in arms:
Who out of smallest things, could, without end,
Have rais'd incessant armies, to defeat
Thy folly; or with solitary hand,
Reaching beyond all limit, at one blow,
Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness: but, thou seest
All are not of thy train; there be, who faith
Prefer, and piety to God; though then
To thee not visible, when I alone
Seem'd in thy world erroneous to dissent
From all: my sect thou seest; now learn too late
How few sometimes may know, when thousands err.
Whom the grand foe, with scornful eye askance,
Thus answer'd: Ill for thee, but in wish'd hour
Of my revenge, first sought for, thou return'st
From flight, seditious Angel! to receive
Thy merited reward, the first assay
Of this right hand provok'd, since first that tongue,
Inspir'd with contradiction, durst oppose
A third part of the Gods, in synod met
Their deities t' assert: who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But, well thou com'st

135. Prov. xiv. 16. A fool rageth, and is confident.

137. See Exod. viii. As was done to Pharaoh.

Before thy fellows, ambitious to win
From me some plume; that thy success may shew
Destruction to the rest: this pause between,
(Unanswer'd lest thou boast) to let thee know,
At first I thought that liberty, and heaven
To heav'nly souls had been all one; but now
I see that most through sloth had rather serve,
Minist'ring spirits, train'd up in feast, and song!
Such hast thou arm'd, the minstrelsy of heav'n,
Servility with freedom to contend,
As both their deeds compar'd this day shall prove.
To whom in brief thus Abdiel stern reply'd:
Apostate! still thou err'st, nor end wilt find
Of erring, from the path of truth remote:
Unjustly thou deprav'st it with the name
Of servitude, to serve whom God ordains,
Or Nature; God, and Nature, bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd.
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself inthrall'd;
Yet lewdly dar'st our minist'ring upbraid.
Reign thou in hell, thy kingdom; let me serve
In heav'n God ever blest, and his divine
Behests obey, worthiest to be obey'd!
Yet chains in hell, not realms, expect: meanwhile
From me return'd, as erst thou saidst, from flight,
This greeting on thy impious crest receive.
So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield,
Such ruin intercept: ten paces huge
He back recoil'd; the tenth on bended knee,

167. Heb. i. 14. Are they not all ministering spirits?
173. Ps. cxix. 30. The way of truth.
183. Rev. xxii. 3. His servants shall serve him.

His massy spear up-stay'd: as if on earth
Winds under ground, or waters, forcing way,
Side-long had push'd a mountain from his seat,
Half-sunk with all his pines. Amazement seiz'd
The rebel thrones, but greater rage to see
Thus foil'd their mightiest: ours joy fill'd, and shout,
Presage of victory, and fierce desire
Of battle: whereat Michael bid sound
Th' Arch-angel trumpet; thro' the vast of heav'n
It sounded, and the faithful armies rung
Hosannah to the Highest; nor stood at gaze
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamour, such as heard in heav'n till now
Was never; arms on armour clashing bray'd
Horrible discord, and the madding wheels
Of brazen chariots rag'd: dire was the noise
Of conflict! over head the dismal hiss
Of fiery darts in flaming vollies flew;
And flying, vaulted either host with fire.
So, under fiery cope together rush'd
Both battles main, with ruinous assault,
And inextinguishable rage; all heav'n
Resounded; and had earth been then, all earth
Had to her centre shook. What wonder? when
Millions of fierce encount'ring Angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions: how much more of pow'r
Army against army, numberless, to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat!
Had not the eternal King Omnipotent,
From his strong hold of heav'n, high over-rul'd
And limited their might: though number'd such

205. Matt. xxi. 9. Hosanna of angels. in the highest.
206. Matt. xxvi. 53. Legions eternal.
227. Tim. i. 17. The King

As each divided legion might have seem'd
A numerous host; in strength, each armed hand,
A legion; led in fight, yet leader seem'd
Each warrior; single, as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argued fear: each on himself rely'd,
As only in his arm the moment lay
Of victory. Deeds of eternal fame
Were done, but infinite; for wide was spread
That war, and various: sometimes on firm ground,
A standing fight; then, soaring on main wing;
Tormented all the air; all air seem'd then
Conflicting fire. Long time in even scale
The battle hung; till Satan, (who that day
Prodigious pow'r had shown, and met in arms
No equal) ranging through the dire attack
Of fighting Seraphim confus'd, at length
Saw where the sword of Michael smote, and fell'd
Squadrons at once; with huge two-handed sway
Brandish'd aloft, the horrid edge came down
Wide-wasting! such destruction to withstand
He hasted, and oppos'd the rocky orb
Of tenfold adamant, his ample shield,
A vast circumference! At his approach
The great Arch-angel from his warlike toil
Surceas'd; and glad, as hoping here to end
Intestine war in heav'n, th' arch-foe subdu'd,
Or captive dragg'd in chains, with hostile frown,
And visage all inflam'd, first thus began:

Author of evil! unknown till thy revolt,
Un-named in heav'n, now plenteous, (as thou seest)
These acts of hateful strife; hateful to all

215. Rev. xii. 7. There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.

Though heaviest (by just measure) on thyself
And thy adherents: how hast thou disturb'd
Heav'n's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion! how hast thou instill'd
Thy malice into thousands, once upright
And faithful, now prov'd false! But think not here
To trouble holy rest: heav'n casts thee out
From all her confines: heav'n the seat of bliss
Brooks not the works of violence, and war.
Hence then! and evil go with thee along,
Thy offspring, to the place of evil, hell;
Thou and thy wicked crew! there mingle broils;
Ere this avenging sword begin thy doom;
Or some more sudden vengeance, wing'd from God,
Precipitate thee with augmented pain.

So spake the Prince of Angels! to whom thus
The adversary. Nor think thou with wind
Of airy threats to awe, whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight? or if to fall, but that they rise
Unvanquish'd; easier to transact with me
That thou should'st hope, imperious! and with threats
To chase me hence? err not that so shall end
The strife which thou call'st evil, but we style
The strife of glory: which we mean to win,
Or turn this heav'n itself into the hell
Thou fablest; here, however, to dwell free,
If not to reign: meanwhile thy utmost force,
(And join him nam'd Almighty to thy aid)
I fly not; but have sought thee far and nigh.

They ended parle, and both address'd for fight
Unspeakable: for who, though with the tongue
Of Angels, can relate? or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height

297. 1 Cor. xiii. 1. The tongue of Angels.

Of godlike pow'r? for likest Gods they seem'd,
Stood they, or mov'd; in stature, motion, arms,
Fit to decide the empire of great heav'n!
Now wav'd their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blaz'd opposite, while expectation stood
In horror: from each hand with speed retir'd,
Where erst was thickest fight, th' angelic throng;
And left large field, unsafe within the wind
Of such commotion: such as (to set forth
Great things by small) if nature's concord broke,
Among the constellations war were sprung,
Two planets, rushing from aspect malign
Of fiercest opposition, in mid-sky,
Should combat, and their jarring spheres confound.
Together both, with next t' Almighty arm
Uplifted imminent, one stroke they aim'd
That might determine, and not need repeat,
(As not of pow'r at once) nor odds appear'd
In might, or swift prevention: but the sword
Of Michael from the armoury of God
Was giv'n him temper'd so, that neither keen,
Nor solid, might resist that edge: it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor staid,
But with swift wheel reverse, deep entring shar'd
All his right side: then Satan first knew pain,
And writh'd him to and fro convolv'd; so sore
The griding sword with discontinuous wound
Pass'd through him! but th' ethereal substance
Not long divisible; and from the gash [clos'd
A stream of nectarous humour issuing flow'd,
Sanguine, (such as celestial spirits may bleed)
And all his armour stain'd, ere while so bright.
Forthwith on all sides to his aid was run
By Angels many, and strong, who interpos'd

321. Jer. l. 25. Jehovah hath opened his armoury.

Defence; while others bore him on their shields
Back to his chariot; where it stood retir'd
From off the files of war: there they him laid
Gnashing for anguish, and despite, and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in pow'r.
Yet soon he heal'd: for, spirits that live throughout
Vital in every part, (not, as frail man,
In entrails, heart, or head, liver, or reins)
Cannot but by annihilating die:
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and as they please,
They limb themselves, and colour, shape, and size,
Assume, as likes them best, condense, or rare.

Meanwhile in other parts like deeds deserv'd
Memorial, where the might of Gabriel fought,
And with fierce ensigns pierc'd the deep array
Of Moloch, furious king! who him defy'd,
And at his chariot wheels to drag him bound
Threaten'd, nor from the Holy One of heav'n
Refrain'd his tongue blasphemous: but anon
Down cloven to the waist, with shatter'd arms,
And uncouth pain, fled bellowing. On each wing
Uriel, and Raphael, his vaunting foe,
(Tho' huge, and in a rock of diamond arm'd)
Vanquish'd Adramelech, and Asmadai,
Two potent thrones! that to be less than Gods
Disdain'd; but meaner thoughts learn'd in their flight,
Mangled with ghastly wounds thro' plate, and mail;
Nor stood unmindful Abdiel, to annoy
The atheist-crew; but, with redoubled blow,

359. 2 Kings, xix. 22. Blasphemed the Holy One.

—— Is. xl. 25. To whom then will ye liken me, or shall I be equal? saith the Holy One.

365. 2 Kings, xvii. 31. And the Sepharvites burnt their children in the fire to Adramelech.

Ariel, and Arioch, and the violence
Of Ramiel scorch'd, and blasted, overthrew.—
I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in heav'n,
Seek not the praise of men: the other sort
In might though wond'rous, and in acts of war,
Nor of renown less eager, yet by doom
Cancel'd from heav'n, and sacred memory,
Nameless in dark oblivion let them dwell.
For strength from truth divided, and from just,
Illaudable, nought merits but dispraise,
And ignominy; yet to glory aspires
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom!
And now their mightiest quell'd, the battle swerv'd,
With many an inroad gor'd; deformed rout
Enter'd, and foul disorder: all the ground
With shiver'd armour strown, and on a heap
Chariot, and charioteer, lay overturn'd,
And fiery foaming steeds: what stood recoil'd
O'erwearied, tho' the faint Satanic host
Defensive scarce, or with pale fear surpris'd;
Then first with fear surpris'd, and sense of pain,
Fled ignominious; to such evil brought
By sin of disobedience; till that hour,
Not liable to fear, or flight, or pain.
Far otherwise th' inviolable Saints,
In cubic phalanx firm, advanc'd entire,
Invulnerable, impenetrably arm'd:
Such high advantages their innocence
Gave them above their foes, not to have sinn'd,
Not to have disobey'd! in fight they stood
Unwearied, unobnoxious to be pain'd

380. Is. xxvi. 14. Thou hast destroyed them, and made all their memory to perish.
——Prov. x. 7. The memory of the just is blessed: but the name of the wicked shall rot.

By wound, tho' from their place by violence moy'd.
Now night her course began, and over heav'n
Inducing darkness, grateful truce impos'd,
And silence, on the odious din of war.
Under her cloudy covert both retir'd,
Victor, and vanquish'd. On the foughten field,
Michael, and his Angels, prevalent
Encamping, plac'd in guard their watches round,
Cherubic waving fires: on th' other part,
Satan, with his rebellious, disappear'd,
Far in the dark dislodg'd: and void of rest,
His potentates to council call'd by night;
And in the midst thus undismay'd began:

O! now in danger try'd, now known in arms
Not to be overpower'd, companions dear;
Found worthy not of liberty alone,
(Too mean pretence!) but, what we more affect,
Honour, dominion, glory, and renown;
Who have sustain'd one day in doubtful fight
(And if one day, why not eternal days?)
What heaven's Lord had powerfullest to send
Against us from about his throne, and judg'd
Sufficient to subdue us to his will.
But proves not so!—then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly arm'd,
Some disadvantage we endur'd, and pain,
Till now not known; but known, as soon contemn'd;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable; and though pierc'd with wound,
Soon closing, and by native vigour heal'd,
Of evil then so small, as easy think
The remedy: perhaps more valid arms,

422. Matt. vi 13. Thine is the kingdom, and the power, and the glory. —— Rev. v. 13. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Weapons more violent, when next we meet,
May serve to better us, and worse our foes:
Or equal what between us made the odds;
In nature none: if other hidden cause
Left them superior, while we can preserve
Unhurt our minds, and understanding sound,
Due search, and consultation, will disclose.
He sat: and in th' assembly next upstood
Nisroch, of principalities the prime;
As one he stood escap'd from cruel fight,
Sore toil'd, his riven arms to havoc hewn;
And, cloudy in aspect, thus answering spake:
Deliverer from new lords! leader to free
Enjoyment of our right, as Gods! yet hard
For Gods, and too unequal work we find,
Against unequal arms to fight in pain,
Against unpain'd, impassive; from which evil
Ruin must needs ensue! for, what avails [pain
Valour, or strength, tho' matchless, quell'd with
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life, perhaps, and not repine
But live content, which is the calmest life.
But, pain is perfect misery, the worst
Of evils; and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.
Whereto, with look compos'd, Satan reply'd:
Not uninvented that, which thou aright
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface

443. Ps. xcvii. 10. Jehovah preserveth the souls of his saints.

447. 2 Kings, xix. 37. As the king of Assyria was worshipping in the house of Nisroch his god; his sons smote him with the sword.

Of this ethereous mould, whereon we stand;
This continent of spacious heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems, and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground; materials dark, and crude,
Of spirituous, and fiery spume, till touch'd
With heaven's ray, and temper'd, they shoot forth
So beauteous, op'ning to the ambient light?
These, in their dark nativity, the deep
Shall yield us, pregnant with infernal flame:
Which into hollow engines, long, and round,
Thick ramm'd, at th' other bore with touch of fire
Dilated, and infuriate, shall send forth
From far, with thund'ring noise, among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse: that they shall fear we have disarm'd
The Thunderer of his only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength, and counsel join'd,
Think nothing hard, much less to be despair'd.

He ended, and his words their drooping cheer
Enlighten'd, and their languish'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor miss'd, so easy it seem'd
Once found, which yet unfound most would have thought
Impossible. Yet haply of thy race
In future days (if malice should abound)
Some one intent on mischief, or inspir'd
With devilish machination, might devise
Like instrument, to plague the sons of men
For sin; on war, and mutual slaughter, bent.
Forthwith from counsel to the work they flew,
None arguing stood: innumerable hands
Were ready; in a moment up they turn'd

Wide the celestial soil; and saw beneath
Th' originals of nature in their crude
Conception: sulphurous, and nitrous foam
They found, they mingled, and with subtle art,
Concocted, and adusted, they reduc'd
To blackest grain, and into store convey'd.
Part, hidden veins digg'd up (nor hath this earth
Entrails unlike) of mineral, and stone,
Whereof to found their engines, and their balls
Of missive ruin: part, incentive reed
Provide, pernicious with one touch of fire.
So all ere day-spring, under conscious night,
Secret they finish'd, and in order set,
With silent circumspection, unespy'd.
Now when fair morn orient in heav'n appear'd,
Uprose the victor Angels, and to arms
The matin trumpet sung: in arms they stood
Of golden panoply, refulgent host!
Soon banded: others from the dawning hills [scour
Look'd round, and scouts each coast light-armed
Each quarter, to descry the distant foe,
Where lodg'd, or whither fled, or if for fight,
In motion, or in halt: him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion: back with speediest sail
Zophiel, of Cherubim the swiftest wing,
Came flying, and in mid air aloud thus cry'd:
Arm, warriors, arm for fight! the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution, and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orbed shield,
Borne ev'n, or high; for, this day will pour down,
If I conjecture ought, no drizzling show'r,

527. Eph. vi. 11. Put on the panoply of God.

But rattling storm of arrows barb'd with fire.
So warn'd he them, aware themselves; and soon
In order, quit of all impediment,
Instant, without disturb, they took alarm;
And onward move embattl'd: when behold!
Not distant far with heavy pace the foe
Approaching gross, and huge; in hollow cube
Training his devilish enginry, impal'd
On ev'ry side with shadowing squadrons deep,
To hide the fraud. At interview both stood
Awhile: but suddenly at head appear'd
Satan; and thus was heard commanding loud:
Vanguard! to right, and left, the front unfold;
That all may see, who hate us, how we seek
Peace, and composure; and with open breast
Stand ready to receive them, if they like
Our overture, and turn not back perverse.
But, that I doubt: however witness heaven!
Heav'n witness thou anon! while we discharge
Freely our part: ye who appointed stand,
Do as you have in charge, and briefly touch
What we propound; and loud, that all may hear.
So scoffing in ambiguous words, he scarce
Had ended; when to right, and left, the front
Divided, and to either flank retir'd:
Which to our eyes discover'd (new, and strange!)
A triple mounted row of pillars, laid
On wheels (for like to pillars most they seem'd,
Or hollow'd bodies made of oak, or fir,
With branches lop'd, in wood or mountain fell'd)

564. Prov. xxi. 24. Proud and haughty scorner is his name, who dealeth in proud wrath.

508. This punning scene has been much censured. Yet it should be considered that there is a great difference betwixt the delicacy of Attic wit, and the proud malignant scoffing of devils. Good-humour and pleasantry do not agree with the character of Satan. And when Belial imitates him in ver. 621, where the raillery is so coarse, is it not just that his malice and impiety should be represented greater than his wit?

Brass, iron, stony mould; had not their mouths
With hideous orifice gap'd on us wide,
Portending hollow truce: at each behind
A Seraph stood, and in his hand a reed
Stood waving tip'd with fire; while we suspense,
Collected stood within our thoughts amus'd:
Not long! for sudden all at once their reeds
Put forth, and to a narrow vent apply'd
With nicest touch. Immediate in a flame,
(But soon obscur'd with smoke) all heav'n appear'd
From those deep-throated engines belch'd, whose roar
Embowel'd with outrageous noise the air,
And all her entrails tore; disgorging foul
Their devilish glut, chain'd thunder-bolts, and hail
Of iron globes, which on the victor host
Levell'd, with such impetuous fury smote,
That whom they hit, none on their feet might stand,
Though standing else as rocks; but down they fell
By thousands, Angel on Arch-angel roll'd;
The sooner for their arms; (unarm'd they might
Have easily, as spirits, evaded swift
By quick contraction, or remove) but now
Foul dissipation follow'd, and forc'd rout;
Nor serv'd it to relax their serried files.
What should they do? if on they rush'd, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despis'd,
And to their foes a laughter, for in view,
Stood rank'd of Seraphim another row,
In posture to displode their second tire
Of thunder: back defeated to return
They worse abhorr'd. Satan beheld their plight,
And to his mates thus in derision call'd.

O friends! why come not on these victors proud?
Ere while they fierce were coming; and when we,

608. Matt. ix. 24. They laughed him to scorn.
—— Matt. xxvii. 39, 41, 42. They reviled him, and mocking, said, He saved others, himself he cannot save.

To entertain them fair with open front,
And breast, (what could we more?) propounded terms
Of composition, straight they chang'd their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seem'd
Somewhat extravagant, and wild: perhaps
For joy of offer'd peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result.
To whom thus Belial, in like gamesome mood.
Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home;
Such as we might perceive amus'd them all,
And stumbled many: who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our foes walk not upright.
So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory: Eternal Might
To match with their inventions they presum'd
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble: but, they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit t' oppose.
Forthwith (behold the excellence, the pow'r,
Which God hath in his mighty Angels plac'd!)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n,
Of pleasure situate in hill, and dale)
Light as the light'ning glimpse they ran, they flew,
From their foundations loos'ning to and fro
They pluck'd the seated hills, with all their load,
Rocks, waters, woods, and by their shaggy tops

627. Prov. ii. 7. He is a buckler to them that walk uprightly.

638. Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength.

Uplifting bore them in their hands. Amaze,
Be sure, and terror, seiz'd the rebel host,
When coming towards them, so dread they saw
The bottom of the mountains upward turn'd;
Till on those cursed engines' triple-row
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep:
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppress'd whole legions arm'd:
Their armour help'd their harm, crush'd in, and bruis'd
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan;
Long struggling underneath, ere they could wind
Out of such prison, tho' spirits of purest light:
(Purest at first, now gross by sinning grown)
The rest, in imitation, to like arms
Betook them, and the neighb'ring hills uptore:
So, hills amid the air encounter'd hills,
Hurl'd to, and fro, with jaculation dire;
That under ground they fought in dismal shade;
Infernal noise! war seem'd a civil game
To this uproar; horrid confusion heap'd
Upon confusion rose. And now all heav'n
Had gone to wreck, with ruin overspread,
Had not th' Almighty Father, where he sits
Shrin'd in his sanctuary of heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advis'd:
That his great purpose he might so fulfil,
To honour his anointed Son, aveng'd
Upon his enemies, and to declare
All pow'r on him transferr'd: whence to his Son
(Th' assessor of his throne) he thus began:
Effulgence of my glory, Son belov'd!
Son! in whose face invisible is beheld

678. Matt. xxviii. 18. All power is given to me in heaven and in earth.

681. Col. i. 15. Who is the image of the invisible God.

Visibly, what by deity I am:
And in whose hand what by decree I do,
Second Omnipotence! two days are past,
(Two days, as we compute the days of heav'n)
Since Michael, and his pow'rs, went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such foes met arm'd:
For to themselves I left them: and thou know'st,
Equal in their creation they were form'd,
Save what sin hath impair'd; which yet hath wrought
Insensibly, for I suspend their doom:
Whence in perpetual fight they needs must last
Endless, and no solution will be found.
War wearied hath perform'd what war can do,
And to disorder'd rage let loose the reins,
With mountains, as with weapons, arm'd; which makes
Wild work in heav'n, and dangerous to the main.
Two days are therefore past, the third is thine;
For thee I have ordain'd it; and thus far
Have suffer'd, that the glory may be thine
Of ending this great war, since none but thou
Can end it. Into thee such virtue, and grace
Immense, I have transfus'd, that all may know
In heav'n, and hell, thy pow'r above compare:
And this perverse commotion govern'd thus,
To manifest thee worthiest to be heir
Of all things; to be heir, and to be king
By sacred unction, thy deserved right.
Go then, thou mightiest, in thy Father's might
Ascend my chariot, guide the rapid wheels
That shake heaven's basis, bring forth all my war,
My bow, and thunder; my Almighty arms
Gird on, and sword upon thy puissant thigh.

707. Heb. i. 2. Heir of all things.

709. Ps. xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

714. Ps. xlv. 3, 4, 5. Gird thy sword upon thy thigh, O most mighty, with thy glory and

Pursue these sons of darkness; drive them out
From all heaven's bounds, into the utter deep:
There let them learn, as likes them, to despise
God, and Messiah, his anointed king.
He said, and on his Son with rays direct
Shone full, he all his Father full express'd
Ineffably into his face receiv'd:
And thus the filial Godhead answering spake:
O Father! O Supreme of heav'nly thrones!
First, highest, holiest, best! thou always seek'st
To glorify thy Son, I always thee,
As is most just: this I my glory account,
My exaltation, and my whole delight,
That thou in me well-pleas'd, declar'st thy will
Fulfill'd, which to fulfil is all my bliss.
Sceptre, and pow'r, thy giving, I assume;
And gladlier shall resign, when in the end
Thou shalt be all and all, and I in thee
For ever; and in me all whom thou lov'st:

and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; they fall under thee.

725. John, xii. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

—— John, xvii. 1, 4. Father, glorify thy Son, that thy Son also may glorify thee. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

728. Matt. iii. 17. This is my beloved Son, in whom I am well pleased.

729. John, iv. 34. My meat is to do the will of him that sent me.

—— John, v. 30. I seek not my own will, but the will of the Father who hath sent me.

732. 1 Cor. xv. 24, 28. When he shall have delivered up the kingdom to God, even the Father, &c.; that God may be all in all.

—— John, xvii. 21, 23. That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

But whom thou hat'st, I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things: and shall soon,
Arm'd with thy might, rid heav'n of these rebell'd;
To their prepar'd ill mansion driven down
To chains of darkness, and th' undying worm:
That from thy just obedience could revolt,
Whom to obey is happiness entire.
Then shall thy saints unmix'd, and from th' impure
Far separate, circling thy holy mount
Unfeigned Hallelujahs to thee sing,
Hymns of high praise, and I among them chief.
So said, he o'er his sceptre bowing, rose
From the right hand of glory where he sat;
And the third sacred morn began to shine,
Dawning thro' heav'n. Forth rush'd with whirlwind sound
The chariot of Paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convoy'd
By four Cherubic shapes; four faces each
Had wond'rous; as with stars, their bodies all,

734. Ps. cxxxix. 21. Do not I hate them, O Lord, that hate thee?

739. Mark, ix. 44. Their worm dieth not.

—— Jude, 6. Reserved in everlasting chains under darkness.

745. Ps. xxii. 22. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

—— Ps. cxlix. 6. The high praises of God in their mouth.

749, 750. Ezek. i. 4. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself.

—— Is. lxvi. 15. Behold Jehovah will come with fire, and with his chariots like a whirlwind.

751, 752. Ezek. i. 5, 14, 16, 18, 19, 20. Out of the midst thereof came the likeness of four living creatures, and they ran, and returned, as the appearance of a flash of lightning; a wheel in the middle of a wheel; the rings were so high they were dreadful. When the living creatures went, the wheels went by them; for the spirit of the living creature was in the wheels.

755—756. Ezek. i. 6. Every one had four faces.

—— Ezek. i. 16. The ap-

And wings, were set with eyes; with eyes, the wheels
Of beryl; and careering fires between:
Over their heads a crystal firmament;
Where a sapphire throne, (inlaid with pure
Amber, and colours of the show'ry arch)
He, in celestial panoply all arm'd
Of radiant Urim, work divinely wrought!
Ascended: at his right hand, Victory
Sat eagle-wing'd: beside him hung his bow,
And quiver with three-bolted thunder stor'd:
And from about him fierce effusion roll'd
Of smoke, and bick'ring flame, and sparkles dire.
Attended with ten thousand thousand saints,
He onward came; far off his coming shone,
And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen.
He on the wings of Cherub rode sublime
On the crystalline sky, in sapphire thron'd,
Illustrious far, and wide: but by his own

pearance of the wheels, and of their work, was like unto the colour of a beryl.

—— Ezek. x. 12. The Cherubims whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about.

757—759. Ezek. i. 22, 26, 27, 28. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal stretched forth over their heads above. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire, round about within it, as the appearance of the bow that is in the cloud in the day of rain.

760. Eph. vi. 11. The panoply [the whole armour] of God.

761. Exod. xxviii. 30. Thou shalt put in the breast-plate of judgment, the Urim [lights], and the Thummim [perfections].

765. Ps. l. 3. A fire shall devour before him, and it shall be very tempestuous round about him.

767. Jude 14. Behold the Lord cometh with ten thousands of his saints.

769. Ps. lxviii. 17. The chariots of God are twenty thousand.

—— Rev. vii. 4. ix. 16. I heard the number of them.

First seen, them unexpected joy surpris'd,
When the great ensign of Messiah blaz'd,
Aloft by Angels borne, his sign in heaven;
Under whose conduct Michael soon reduc'd
His army, circumfus'd on either wing,
Under their head embodied all in one.
Before him pow'r divine his way prepar'd;
At his command th' uprooted hills retir'd
Each to his place, they heard his voice, and went
Obsequious; heav'n his wonted face renew'd,
And with fresh flow'rets hill and valley smil'd.
This saw his hapless foes, but stood obdur'd,
And to rebellious fight rallied their pow'rs
Insensate! hope conceiving from despair:
In heav'nly spirits could such perverseness dwell?
But, (to convince the proud what signs avail,
Or wonders move th' obdurate to relent!)
They harden'd more, by what might most reclaim,
Grieving to see his glory, at the sight
Took envy; and aspiring to his height,
Stood re-embattled fierce: by force, or fraud,
Weening to prosper, and at length prevail
Against God, and Messiah; or to fall
In universal ruin last: and now
To final battle drew, disdaining flight,
Or faint retreat; when the great Son of God,
To all his hosts on either hand, thus spake.
Stand still in bright array, ye saints! here stand,
Ye Angels arm'd! this day from battle rest:
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause:

776. Matt. xxiv. 30. Then shall appear the sign of the Son of man in heaven.

801. Exod. xiv. 13, 14. Stand still, and see the salvation of Jehovah; Jehovah shall fight for you, and ye shall hold your peace,

—— 2 Chron. xx. 15, 17. The battle is not yours, but God's. Ye shall not need to fight, set yourselves, stand, and see the salvation of Jehovah.

803. Matt. xxv. 21. Thou hast been faithful.

And as ye have receiv'd, so have ye done,
Invincibly. But of this cursed crew
The punishment to other hand belongs:
Vengeance is his, or whose he sole appoints.
Number to this day's work is not ordain'd,
Nor multitude: stand only, and behold
God's indignation on these godless pour'd
By me; not you, but me, they have despis'd;
Yet envied: against me is all their rage;
Because the Father, (t' whom in heav'n supreme
Kingdom, and pow'r, and glory appertains)
Hath honour'd me, according to his will.
Therefore to me their doom he hath assign'd:
That they may have their wish, to try with me
In battle which the stronger proves; they all,
Or I alone against them: since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.
So spake the Son, and into terror chang'd
His count'nance, too severe to be beheld!
And full of wrath bent on his enemies.
At once the Four spread out their starry wings,
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The steadfast empyrean shook throughout;

805. 1 Cor. iv. 7. What hast thou that thou didst not receive?

808. Rom. xii. 19. Vengeance is mine, saith the Lord.

815. Matt. vi. 13. Thine is the kingdom, and the power, and the glory.

825. Rev. vi. 16. Hide us from the face of him that sitteth upon the throne.

837—830. Ezekiel, i. 19, 24. And when the living creatures went, the wheels went by them. And when they went, I heard the noise of their wings, like the noise of great waters, the voice of speech as the noise of an host.

833. Job, xxvi. 11. The pillars of heaven tremble, and are astonished at his reproof.

All but the throne itself of God. Full soon
Among them he arriv'd; in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infix'd
Plagues: they astonish'd, all resistance lost,
All courage; down their idle weapons dropp'd:
O'er shields, and helms, and helmed heads he rode
Of thrones, and mighty seraphim prostrate;
That wish'd the mountains now might be again
Thrown on them, as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows, from the four-fold visag'd Four,
Distinct with eyes; and from the living wheels,
Distinct alike with multitude of eyes;
One spirit in them rul'd, and every eye
Glar'd light'ning, and shot forth pernicious fire
Among th' accurs'd, that wither'd all their strength,
And of their wonted vigour left them drain'd,
Exhausted, spiritless, afflicted, fall'n.
Yet half his strength he put not forth, but check'd
His thunder in mid volley; for he meant
Not to destroy, but root them out of heaven.
The overthrown he rais'd, and as a herd
Of goats, or tim'rous flock, together throng'd,
Drove them before him thunder-struck, pursu'd
With terrors, and with furies, to the bounds
And crystal wall of heav'n, which op'ning wide,
Roll'd inward, and a spacious gap disclos'd
Into the wasteful deep: the monstrous sight

838. Ps. lxxvi. 5, 6, 7. The stout-hearted are spoiled; none of the men of might have found their hands. At thy rebuke, O God of Jacob, who may stand in thy sight when once thou art angry?

842. Rev. vi. 15, 16. The kings, the great, the chief, the mighty, hid themselves, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

850. Matt. xxv. 41. Depart from me, ye cursed.

853. Ps. lxxviii. 38. He did not stir up all his wrath.

859. Job, vi. 4. The terrors of God set themselves in array.

Struck them with horror backward; but, far worse
Urg'd them behind: headlong themselves they threw
Down from the verge of heav'n; eternal wrath
Burn'd after them, to the bottomless pit.
Hell heard th' unsufferable noise; hell saw
Heav'n ruining from heav'n, and would have fled
Affrighted; but strict fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell; confounded Chaos roar'd,
And felt tenfold confusion in their fall
Through his wild confusion; so huge a rout
Incumber'd him with ruin! hell at last
Yawning receiv'd them whole, and on them clos'd:
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe, and pain.
Disburden'd heaven rejoic'd and soon repair'd
Her mural breach, returning whence it roll'd.
Sole victor, from th' expulsion of his foes
Messiah his triumphal chariot turn'd:
To meet him all his saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanc'd; and as they went,
Shaded with branching palm, each order bright
Sung triumph, and him sung victorious King,
Son, Heir, and Lord! to him dominion given,
Worthiest to reign. He celebrated rode
Triumphant through mid heav'n, into the courts,
And temple, of his mighty Father, thron'd

866. Rev. ix. 1. The bottomless pit.

882. Luke, xix. 38. Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

—— Rev. vii. 9, 10. A great multitude, clothed with white robes, and palms in their hands; cried with a loud voice, saying, Salvation to our God, and unto the Lamb.

886. Exod. xv. 1, 7. I will sing unto Jehovah; for he hath triumphed gloriously. In the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

887. Rev. v. 12. Worthy is the Lamb to receive power, and strength, and honour, and glory.

On high: who into glory him receiv'd,
Where now he sits at the right hand of bliss.
Thus measuring things in heav'n by things on earth,
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd
What might have else to human race been hid;
The discord which befel, and war in heav'n
Among th' angelic pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With Satan: he who envies now thy state;
Who now is plotting how he may seduce
Thee also from obedience, that with him
(Bereav'd of happiness) thou may'st partake
His punishment, eternal misery:
Which would be all his solace, and revenge,
As a despite done against the Most High,
Thee once to gain companion of his woe.
But, listen not to his temptations: warn
Thy weaker: let it profit thee to have heard,
By terrible example, the reward
Of disobedience: firm they might have stood,
Yet fell. Remember! and fear to transgress!

891. 1 Tim. iii. 16. Received up into glory. — Heb. i. 3. Sat down on the right hand of the majesty on high.

THE END OF THE SIXTH BOOK.

BOOK VI.

Ver.	
3.	Iliad V. 749. Πυλαι ας εχον Ωραι.
6.	Hes. Theog. 748. Οτι νυξ τε και ἡμερα.
58.	Æn. V. 682. Vomens tardum fumum.
71.	Iliad V. 778. Αι δε βατην τρηρωσι.
82.	Æn. XI. 601. Ferreus hastis horret ager.
111.	Æn. II. 407. Non tulit hanc speciem.
113.	Iliad XXII. 98. Οχθησας δ' αρα ειπε.
135.	Æn. VI. 590. Demens qui nimbos et.
167.	Æn. IX. 614. Vobis picta croco et.
172.	Iliad XIX. 107. Ψευστησεις· νδ' αυτε.
181.	Hor. Sat. II. VII. 81. Tu mihi qui imperitas.
187.	Æn. IX. 635. Bis capti Phryges hæc.
195.	Hesiod Herc. 421. Ηριπε δε ως ο'τε τις.
214.	Hesiod Theog. 716. Εσκιασαν βελεεσσι.
236.	Iliad XI. 71. Ουδ' μνωοντ' ολοοιο φοβοιο.
239.	Iliad XII. 434. Ως μεν ταν επι ισα.
	Iliad XIII. 673. Δεμας πυρος αιθομενοιο.
282.	Iliad XX. 200. Πλειδη μη δε με.
313.	Æn. VIII. 691. Montes concurrere montibus.
316.	Æn. VI. 602. Cadenti imminet assimilis.
325.	Iliad III. 363. Τριχθα τε και τετραχθα.
332.	Iliad V. 339. Ιχωρ οιος περ τε ρεει.
335.	Æn. XII. 740. Arma ad Vulcania Ventum est.
336.	Iliad XIV. 428. Τον δ' αρ εταιροι χερσιν.
382.	Georg. III. 5. Illaudati Busiridis Aras.
407.	Hor. Sat. I. II. 9. Jam nox inducere terris.
502.	Æn. IV. 625. Exoriare aliquis nostris.
521.	Met. XIII. 15. Quorum nox conscia sola est.
526.	Æn. V. 113. Et tuba commissos canit.
541.	Iliad II. 382. Ευ μεν τις δορυ θηξασθω.
666.	Statius Theb. VIII. 412. Exclusere diem talis.
669.	Iliad VIII. 130. Ενθα κε λοιγος εην και.
674.	Hor. Od. I. III. 21. Deus abscidet prudens.
787.	Æn. II. 354. Una Solus Victis nullam.
788.	Æn. I. 11. Tantæne animis cælestibus.
832.	Iliad XII. 462. Νυκτι θον αταλαντος.
853.	Hes. Theog. 687. Ουδ' αρ' ετι Ζευς.

THE

SEVENTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of Angels to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his re-ascension into heaven.

PARADISE LOST.

BOOK VII.

DESCEND from heav'n, Urania! (by that name
If rightly thou art call'd) whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name, I call, for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but heav'nly born,
Before the hills appear'd, or fountain flow'd,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of th' Almighty Father, pleas'd
With thy celestial song. Upled by thee,
Into the heav'n of heav'ns I have presum'd,
(An earthly guest) and drawn empyreal air,
Thy temp'ring. With like safety guided down,
Return me to my native element:
Lest from this flying steed unrein'd (as once
Bellerophon, though from a lower clime)
Dismounted, on th' Aleian field I fall
Erroneous there to wander, and forlorn.
Half yet remains unsung; but, narrower bound,

8. Prov. viii. 24, 25. 30. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.—Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him.

13. Ps. cxlviii. 4. Praise him, ye heaven of heavens.

Within the visible diurnal sphere:
Standing on earth, nor rapt above the Pole,
More safe I sing with mortal voice; unchang'd
To hoarse, or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round,
And solitude! Yet, not alone, while thou
Visit'st my slumbers nightly; or, when morn
Purples the east. Still govern thou my song,
Urania! and fit audience find, though few.
But, drive far off the barbarous dissonance
Of Bacchus, and his revellers; the race
Of that wild rout that tore the Thracian bard
In Rhodope, where woods, and rocks, had ears
To rapture, till the savage clamour drown'd
Both harp, and voice; nor could the Muse defend
Her son. So fail not thou, who thee implores:
For, thou art heav'nly; she, an empty dream.
Say, Goddess, what ensu'd when Raphael,
The affable Arch-angel, had forewarn'd
Adam, by dire example, to beware
Apostasy, by what befel in heaven
To those apostates; lest the like befall
In paradise to Adam, or his race,
(Charg'd not to touch the interdicted tree)
If they transgress, and slight that sole command;
So easily obey'd, amid the choice
Of all tastes else to please their appetite,
Though wand'ring. He, with his consorted Eve,
The story heard attentive, and was fill'd
With admiration, and deep muse, to hear
Of things so high, and strange: things, to their
So unimaginable, as hate in heaven,
And war so near the peace of God in bliss,

25. Eccl. xii. 1. While the evil days come not.

33. Gal. v. 21. Murders, drunkenness, revellings.

55. Phil. i. 4, 7. The peace of God, which passeth all understanding.

With such confusion: but, the evil, soon
Driv'n back, redounded (as a flood) on those
From whom it sprung; impossible to mix
With blessedness. Whence Adam soon repeal'd
The doubts that in his heart arose: and now
Led on, yet sinless, with desire to know
(What nearer might concern him) how this world
Of heaven, and earth conspicuous, first began;
When, and whereof created; for what cause;
What within Eden, or without, was done
Before his memory, (as one whose drought
Yet scarce allay'd, still eyes the current stream;
Whose liquid murmur heard, new thirst excites.)
Proceeded thus to ask his heav'nly guest.

Great things, and full of wonder in our ears,
Far diff'ring from this world, thou has reveal'd,
Divine interpreter! by favour sent
Down from the empyrean, to forewarn
Us timely of what might else have been our loss,
Unknown; which human knowledge could not reach:
For which to th' Infinitely Good we owe
Immortal thanks, and his admonishment
Receive, with solemn purpose to observe
Immutably his sovereign will, the end
Of what we are. But, since thou hast vouchsaf'd
Gently, for our instruction, to impart
Things above earthly thought (which yet concern'd
Our knowing, as to Highest Wisdom seem'd)
Deign to descend now lower, and relate
(What may no less, perhaps, avail us known)
How first began this heav'n, which we behold
Distant so high, with moving fires adorn'd
Innumerable; and this which yields, or fills,
All space, the ambient air wide interfus'd

—— Is. lvii. 2. The righteous shall enter into peace.

79. Rev. iv. 11. Thou hast created all things, and for thy pleasure they are and were created.

Embracing round this florid earth: what cause
Mov'd the Creator, in his holy rest,
Through all eternity, so late to build
In Chaos; and the work begun, how soon
Absolv'd; if unforbid thou may'st unfold
What we, not to explore the secrets ask
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race, though steep, suspense in heaven,
Held by thy voice; thy potent voice he hears,
And longer will delay, to hear thee tell
His generation, and the rising birth
Of nature from the unapparent deep:
Or, if the star of ev'ning, and the moon
Haste to thy audience, night with her will bring
Silence; and sleep, list'ning to thee, will watch;
Or, we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.
Thus Adam his illustrious guest besought;
And thus the godlike Angel answer'd mild.
This also thy request, with caution ask'd,
Obtain: though to recount almighty works,
What words, or tongue of seraph, can suffice!
Or, heart of man suffice to comprehend!
Yet, what thou canst attain, (which best may serve
To glorify the Maker, and infer
Thee also happier) shall not be with-held
Thy hearing: such commission from above
I have receiv'd, to answer thy desire
Of knowledge within bounds; beyond, abstain
To ask; nor let thine own inventions hope
Things not reveal'd, which th' invisible King,

97. Job, xxxvi. 24. Remember that thou magnify his work which men behold.

121. Eccl. vii. 29. They have sought out many inventions.

122. 1 Tim. i. 17. The King invisible.

—— Mat. xxiv. 36. Of that knoweth no man, no not the angels of heaven, but my Father only.

Only omniscient, hath suppress'd in night;
To none communicable in earth, or heaven:
Enough is left besides to search, and know.
But, knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain:
Oppresses else with surfeit and soon turns
Wisdom to folly, as nourishment to wind.

Know then, that after Lucifer from heaven
(So call him, brighter once amidst the host
Of Angels, than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son return'd
Victorious with his Saints, th' Omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake:

At least our envious foe hath fail'd, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossest,
He trusted to have seiz'd, and into fraud
Drew many, whom their place knows here no more:
Yet, far the greater part have kept, I see,
Their station; heaven, yet populous, retains
Number sufficient to possess her realms,
Though wide; and this high temple to frequent
With ministeries due, and solemn rites.
But, lest his heart exalt him, in the harm
Already done, to have dispeopled heav'n,
(My damage fondly deem'd!) I can repair
That detriment, if such it be, to lose
Self-lost; and in a moment will create

—— Deut. xxix. 29. Secret things belong unto Jehovah our God: but those things which are revealed belong unto us.

144. Job, vii. 10. Neither shall his place know him any more.

—— Ps. ciii. 16. The place thereof shall know it no more.

150. Deut. xxxii. 27. Lest the adversaries should behave themselves strangely, and lest they should say, our hand is high.

Another world; out of one man, a race
Of men innumerable, there to dwell,
Not here; till by degrees of merit rais'd,
They open to themselves at length the way
Up hither; under long obedience try'd:
And earth be chang'd to heav'n, and heav'n to earth,
One kingdom, joy, and union without end.
Meanwhile inhabit lax, ye pow'rs of heaven!
And thou my word, begotten Son! by thee
This I perform; speak thou, and be it done.
My overshadowing spirit, and might, with thee
I send along: ride forth, and bid the deep
Within appointed bounds, be heav'n and earth:
Boundless the deep, because I AM who fill
Infinitude; nor vacuous the space;
Though I, uncircumscrib'd myself, retire,
And put not forth my goodness; which is free
To act, or not: necessity, and chance,
Approach not me; and what I will is fate.

So spake th' Almighty, and to what he spake
His word, the filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time, or motion; but to human ears
Cannot without process of speech be told;
So told, as earthly notion can receive.
Great triumph, and rejoicing, was in heaven,
When such was heard declar'd th' Almighty's will:
Glory they sung to the Most High! good-will
To future men, and in their dwellings peace!
Glory to him! whose just avenging ire
Had driven out th' ungodly from his sight,

160. Rev. xxi. 3. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

165. Luke, i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

—— Gen. i. 2. The Spirit of God moved [brooded] upon the face of the waters.

180. Job, xxxviii. 7. All the sons of God shouted for joy,

And th' habitations of the just: to him
Glory and praise! Whose wisdom had ordain'd
Good out of evil to create; instead
Of spirits malign, a better race to bring
Into their vacant room, and thence diffuse
His good to worlds, and ages, infinite.

So sang the hierarchies. Meanwhile the Son
On his great expedition now appear'd,
Girt with omnipotence, with radiance crown'd
Of majesty divine: sapience, and love
Immense, and all his Father in him shone.
About his chariot numberless were pour'd
Cherub, and seraph, potentates, and thrones,
And virtues: winged spirits, and chariots wing'd,
From th' armory of God; where stand of old
Myriads, between two brazen mountains lodg'd
Against a solemn day, harness'd at hand,
Celestial equipage! and now came forth
Spontaneous (for within them spirit liv'd)
Attendant on their Lord: heav'n open'd wide
Her ever-during gates, harmonious sound!
On golden hinges moving, to let forth
The King of Glory, in his pow'rful word,
And spirit, coming to create new worlds.
On heav'nly ground they stood, and from the shore
They view'd the vast immeasurable abyss,
Outrageous as a sea, dark, wasteful, wild;
Up from the bottom turn'd by furious winds,
And surging waves, as mountains, to assault
Heav'n's height, and with the centre mix the pole.

Silence, ye troubled waves, and thou deep, peace!
Said then th' Omnific Word, your discord end—

201. Zech. vi. 1. And behold there came four chariots out from between two mountains, and the mountains were mountains of brass.

208. Ps. xxiv. 10. The Lord of Hosts, he is the King of Glory.

208, 209. 1 John, v. 7. The Father, the Word, and the Holy Spirit.

216. Mark, iv. 32. He arose and rebuked the wind, and said unto the sea, Peace, be still, and there was a great calm.

Nor stay'd; but, on the wings of cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice. Him all his train
Follow'd in bright procession, to behold
Creation, and the wonders of his might.
Then stay'd the fervid wheels, and in his hand
He took the golden compasses, prepar'd
In God's eternal store, to circumscribe
This universe, and all created things.
One foot he center'd, and the other turn'd
Round through the vast profundity obscure;
And said, Thus far extend, thus far thy bounds,
This be thy just circumference, O world!
Thus God the heav'n created, thus the earth;
Matter unform'd, and void! Darkness profound
Cover'd th' abyss; but, on the wat'ry calm,
His brooding wings the Spirit of God outspread,
And vital virtue infus'd, and vital warmth
Throughout the fluid mass, but, downward purg'd
The black Tartareous cold infernal dregs,
Adverse to life; then founded, then conglob'd
Like things to like; the rest to several place
Disparted; and between, spun out the air:
And earth self-balanc'd, on her centre hung.
Let there be light! said God: and forthwith light
Ethereal, first of things, quintessence pure
Sprung from the deep: and from her native east,
To journey through the airy gloom began,
Spher'd in a radiant cloud; (for yet the sun
Was not) she in a cloudy tabernacle

225. Prov. viii. 27. When he prepared the heavens I was there: when he set a compass upon the face of the deep.

232. Gen. i. 2. The earth was without form and void.

235. Gen. i. 2. The Spirit of God moved upon the face of the waters.

243, 244, 245. Gen. i. 3. And God said, Let there be light, and there was light.

Sojourn'd the while. God saw the light was good:
And light from darkness by the hemisphere
Divided: light the day, and darkness night
He nam'd. Thus was the first day ev'n and morn:
Nor past uncelebrated, nor unsung
By the celestial choirs, when orient light
Exhaling first from darkness they beheld:
Birth-day of heav'n and earth! with joy, and shout,
The hollow universal orb they fill'd;
And touch'd their golden harps, and hymning prais'd
God, and his works; Creator him they sung,
Both when first ev'ning was, and when first morn.
Again, God said, Let there be firmament
Amid the waters, and let it divide
The waters from the waters! And God made
The firmament expanse of liquid, pure,
Transparent, elemental air, diffus'd
In circuit to the uttermost convex
Of this great round: partition firm, and sure,
The waters underneath from those above
Dividing: for as earth, so he the world
Built on circumfluous waters calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far remov'd: lest fierce extremes
Contiguous, might distemper the whole frame:
And heav'n he nam'd the firmament: So even
And morning chorus sung the second day.

249—252. Gen. 1. 4, 5. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

254—259. Job, xxxviii. 4, 7. Where wast thou when I laid the foundations of the earth? When the morning stars sang together?

261—275. Gen. i. 6, 7, 8. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. And God called the firmament heaven.

—— Ps. cxlviii. 4. Praise him, ye waters that be above the heavens.

The earth was form'd, but in the womb as yet
Of waters, (embryon immature) involv'd,
Appear'd not: over all the face of earth
Main ocean flow'd; not idle, but with warm
Prolific humour soft'ning all her globe,
Fermented the great mother to conceive,
Satiate with genial moisture: when God said,
Be gather'd now ye waters under heav'n
Into one place, and let dry land appear!
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds, their tops ascend the sky.
So high as heav'd the tumid hills, so low
Down sunk a hollow bottom, broad, and deep,
Capacious bed of waters! Thither they
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry:
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift floods: as armies at the call
Of trumpet (for of our armies thou hast heard)
Troop to their standard; so the wat'ry throng,
Wave rolling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft-ebbing; nor withstood them rock, or hill:
But they, or under ground, or circuit wide
With serpent-error wand'ring, found their way,
And on the washy ouse deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now

282—308. Gen. i. 9, 10. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear, &c.

——Ps. civ. 5—8. Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep, as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. They go up by the mountains: they go down by the vallies unto the place which thou hast founded for them.

Stream, and perpetual draw their humid train.
The dry land, earth; and the great receptacle
Of congregated waters, he call'd seas;
And saw that it was good: and said, Let th' earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind;
Whose seed is in herself upon the earth!
He scarce had said, when the bare earth (till then
Desert, and bare, unsightly, unadorn'd)
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green:
Then, herbs of every leaf, that sudden flower'd
Opening their various colours, and made gay
Her bosom, smelling sweet: and, these scarce blown,
Forth-flourish'd thick the clust'ring vine, forth crept
The smelling gourd, up stood the corny reed
Embattl'd in her field; and th' humble shrub,
And bush, with frizzl'd hair implicit. Last,
Rose, as in dance, the stately trees, and spread
Their branches hung with copious fruit: or gemm'd
Their blossoms: with high woods the hills were crown'd,
With tufts the valleys; and each fountain side,
With borders long the rivers: that, earth now
Seem'd like to heav'n; a seat where Gods might dwell
Or wander with delight, and love to haunt
Her sacred shades: though God had yet not rain'd

307—312. Gen. i. 10, 11. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth.

331—337. Gen. ii. 4, 5, 6. In the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

Upon the earth, and man to till the ground
None was: but, from the earth a dewy mist
Went up, and water'd all the ground, and each
Plant of the field; which, ere it was in th' earth
God made, and every herb, before it grew
On the green stem: God saw that it was good.
So, ev'n, and morn, recorded the third day.
Again th' Almighty spake: Let there be lights
High in the expanse of heaven, to divide
The day from night: and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of heaven,
To give light on the earth!—and it was so.
And God made two great lights; (great for their use
To man) the greater to have rule by day,
The less by night, altern: and made the stars;
And set them in the firmament of heaven,
T' illuminate the earth, and rule the day,
In their vicissitude, and rule the night:
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For, of celestial bodies first, the sun
(A mighty sphere!) he fram'd; unlightsome first,
Tho' of ethereal mould: then form'd the moon
Globose; and every magnitude of stars;
And sow'd with stars the heav'n, thick as a field.
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and plac'd
In the sun's orb, made porous to receive

339—353. Gen. 1. 14—18. And God said, Let there be lights in the firmament of the heaven, to divide the day from night: and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven, to give light upon the earth. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth: and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

And drink the liquid light; firm, to retain
Her gather'd beams, great palace now of light:
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light:
And hence the morning planet gilds her horns:
By tincture, or reflection, they augment
Their small peculiar, though (from human sight
So far remote) with diminution seen.
First in his east the glorious lamp was seen,
Regent of day; and all th' horizon round
Invested with bright rays, jocund to run
His longitude thro' heaven's high road: the grey
Dawn, and the Pleiades, before him danc'd,
Shedding sweet influence. Less bright the moon,
But opposite in levell'd west was set,
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspect: and still that distance keeps
Till night; then, in the east her turn she shines,
Revolv'd on heaven's great axle, and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere; then first adorn'd
With their bright luminaries, that set and rose.
Glad ev'ning and glad morn crown'd the fourth day.
And God said, Let the waters generate
Reptile, with spawn abundant, living soul!
And let fowl fly above the earth, with wings

372. Ps. xix. 5. He rejoiceth as a strong man to run a race.

375. Job xxxviii 31. Canst thou bind the sweet influences of Pleiades?

387—398. Gen. i. 20, 21, 22. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Display'd on th' open firmament of heav'n!
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds:
And every bird, of wing after his kind:
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill!
And let the fowl be multiply'd on th' earth!
Forthwith the sounds, and seas, each creek and bay
With fry innumerable swarm, and shoals
Of fish, that with their fins, and shining scales
Glide under the green wave in sculls, that oft
Bank the mid-sea: part single, or with mate,
Graze the sea-weed their pasture; and thro' groves
Of coral stray; or, sporting with quick glance
Shew to the sun their wav'd coats, drop'd with gold,
Or, in their pearly shells at ease, attend
Moist nutriment, or under rocks their food
In jointed armour, watch: on smooth, the seal,
And bended dolphins play: part, huge of bulk!
Wallowing unwieldy, enormous in their gait,
Tempest the ocean: there leviathan,
Hugest of living creatures, on the deep
Stretch'd like a promontory, sleeps, or swims;
And seems a moving land; and at his gills
Draws in, and at his trunk spouts out a sea.
Meanwhile the tepid caves, and fens, and shores
Their brood as numerous hatch from th' egg, that soon
Bursting with kindly rupture, forth disclos'd
Their callow young; but feather'd soon and fledge,
They summ'd their pens; and soaring th' air sublime,

399—416. Ps. civ. 24, 25, 26, 27. O Jehovah, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season.

With clang despis'd the ground, under a cloud
In prospect: there, the eagle, and the stork,
On cliffs, and cedar tops, their eyries build:
Part, loosely wing the region; part more wise,
In common, rang'd in figure wedge their way;
Intelligent of seasons, and set forth
Their aëry caravan high over seas
Flying, and over lands, with mutual wing,
Easing their flight; (so steers the prudent crane
Her annual voyage) borne on winds, the air
Floats, as they pass, fann'd with unnumber'd plumes.
From branch to branch the smaller birds with song
Solac'd the woods, and spread their painted wings
'Till ev'n; nor then, the solemn nightingale
Ceas'd warbling, but all night tun'd her soft lays.
Others, on silver lakes, and rivers, bath'd
Their downy breasts; the swan, with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet: yet oft they quit
The dank, and rising on stiff pennons tour
The mid aëreal sky: others, on ground
Walk'd firm; the crested cock, whose clarion sounds
The silent hours; and th' other, whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and morn solemnized the fifth day.

The sixth, and of creation last, arose
With ev'ning harps and matin; when God said,
Let th' earth bring forth fowl living in her kind,

424. Job, xxxix. 27, 28. Doth the eagle mount up at thy command, and make her nest on high? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

427—432. Jer. viii. 7. The stork in the heaven knoweth her appointed times: and the turtle and the crane, and the swallow observe the time of their coming.

450—453. Gen. i. 24. And God said, Let the earth bring forth the living creature [soul] after his kind, cattle, and creeping thing, and beast of the earth after his kind.

Cattle, and creeping things, and beast of th' earth,
Each in their kind!—The earth obey'd; and straight
Op'ning her fertile womb, teem'd at a birth
Innumerous living creatures, perfect forms,
Limb'd and full grown. Out of the ground uprose,
As from his laire, the wild beast, where he wons
In forest wild, in thicket, brake, or den:
Among the trees in pairs they rose, they walk'd;
The cattle in the fields, and meadows green:
Those rare, and solitary; those in flocks
Pasturing at once, and in broad herds up sprung.
The grassy clods now calv'd, now half appear'd
The tawny lion, pawing to get free
His hinder parts; then springs as broke from bonds,
And rampant shakes his brinded mane: the ounce,
The libbard, and the tiger, (as the mole
Rising) the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head: scarce from his mould
Behemoth, (biggest born of earth) upheav'd
His vastness: fleec'd the flocks, and bleating, rose,
As plants: ambiguous between sea and land,
The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect, or worm: those wav'd their limber fans
For wings, and smallest lineaments exact
In all the liveries deck'd of summer's pride,
With spots of gold and purple, azure, and green:
These, as a line, their long dimension drew,
Streaking the ground with sinuous trace: not all
Minims of nature; some of serpent-kind,
Wond'rous in length and corpulence, involv'd
Their snaky folds, and added wings. First crept
The parsimonious emmet, provident

485—488. Prov. vi. 6, 7, 8. Go to the ant, thou sluggard, consider her ways and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

Of future: in small room large heart enclos'd!
(Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty) swarming next appear'd
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stor'd. The rest are numberless,
And thou their natures know'st, and gav'st them
Needless to thee repeated: nor unknown [names,
The serpent (subtlest beast of all the field)
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.
Now heav'n in all her glory shone, and roll'd
Her motions, as the great First Mover's hand
First wheel'd their course: earth in her rich attire
Consummate lovely smil'd; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walk'd
Frequent; and of the sixth day yet remain'd;
There wanted yet the master-work, the end
Of all yet done; a creature, who not prone,
And brute as other creatures, but indu'd
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing; and from thence
Magnanimous, to correspond with heav'n;
But grateful to acknowledge whence his good
Descends; thither with heart, and voice, and eyes,
Directed in devotion, to adore
And worship God Supreme, who made him chief
Of all his works: therefore th' Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:
Let us make now man in our image, man

493. Gen. ii. 19. Whatsoever Adam called every living creature, that was the name thereof.

519—534. Gen. i. 26, 27, 28, And God said, Let us make man in our image, after our like-

In our similitude, and let them rule
Over the fish, and fowl, of sea, and air,
Beast of the field, and over all the earth,
And ev'ry creeping thing that creeps the ground!
This said, he form'd thee, Adam, thee, O man!
Dust of the ground: and in thy nostrils breath'd
The breath of life: in his own image he
Created thee, in the image of God
Express; and thou becam'st a living soul.
Male he created thee: but thy consort
Female, for race, then bless'd mankind, and said,
Be fruitful, multiply, and fill the earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of th' air,
And every living thing that moves on th' earth,
Wherever thus created; for no place
Is yet distinct by name. Thence (as thou know'st)
He brought thee into this delicious grove,

ness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

——— Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

535—547. Gen. ii. 8, 9. 15, 16, 17. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

This garden; planted with the trees of God;
Delectable, both to behold, and taste!
And freely all their pleasant fruit for food
Gave thee (all sorts are here that all th'earth yields
Variety without end!) but, of the tree,
Which tasted works knowledge of good and evil,
Thou may'st not: in the day thou eat'st, thou dy'st:
Death is the penalty impos'd: beware!
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant Death.
Here finish'd he, and all that he had made
View'd, and behold! all was entirely good;
So ev'n and morn accomplish'd the sixth day.
Yet not, till the Creator from his work
Desisting, though unwearied, up return'd:
Up to the heav'n of heav'ns his high abode;
Thence to behold this new-created world,
Th' addition of his empire, how it shew'd
In prospect from his throne, how good, how fair,
Answering his great idea! Up he rode
Follow'd with acclamation, and the sound
Symphonious of ten thousand harps that tun'd
Angelic harmonies: the earth, the air
Resounded, (thou remember'st, for thou heard'st)
The heav'ns, and all the constellations, rung:
The planets in their station list'ning stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates! they sung,
Open, ye heav'ns! your living doors; let in
The great Creator, from his work return'd
Magnificent, his six days' work, a world:
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men,
Delighted; and with frequent intercourse

549. Gen. i. 31. And God saw every thing that he had made, and behold it was very good.

565. Ps. xxiv. 7. Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of Glory shall come in.

Thither will send his winged messengers,
On errands of supernal grace. So sung
The glorious train ascending. He through heav'n,
That open'd wide her blazing portals, led
To God's eternal house direct the way:
A broad, and ample road, whose dust is gold,
And pavement stars, as stars to thee appear
Seen in the galaxy: (that milky way,
Which nightly as a circling zone, thou seest
Powder'd with stars) And now on earth the seventh
Ev'ning arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night: when, at the holy mount
Of heaven's high-seated top, th' imperial throne
Of Godhead, fix'd for ever firm and sure,
The filial pow'r arriv'd, and sat him down
With his Great Father: for he also went
Invisible, yet stay'd, (such privilege
Hath Omnipresence) and the work ordain'd,
Author and end of all things, and from work
Now resting, bless'd and hallow'd the sev'nth day;
As resting on that day from all his work:
But not in silence holy kept; the harp
Had work, and rested not; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string, or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral, or unison: of incense clouds
Fuming from golden censers hid the mount:
Creation, and the six days acts, they sung.

591, 592. Gen. ii. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

600. Rev. viii. 3, 4. An Angel came and stood at the altar, having a golden censer: and there was given unto him much incense; and the smoke of the incence ascended up before God out of the Angel's hand.

Great are thy works, Jehovah! infinite
Thy pow'r! what thought can measure thee, or tongue
Relate thee? Greater now in thy return
Than from the giant angels: thee that day
Thy thunders magnify'd; but, to create
Is greater, than created to destroy.
Who can impair thee, mighty King! or bound
Thy empire? easily the proud attempt
Of spirits apostate, and their counsels vain,
Thou hast repell'd; while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might; his evil
Thou usest, and from thence creat'st more good
Witness this new-made world, another heav'n!
From heaven-gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destin'd habitation; but thou know'st
Their seasons: among these the seat of men,
Earth, with her nether ocean circumfus'd,
Their pleasant dwelling-place. Thrice happy men!
And sons of men, whom God hath thus advanc'd!
Created in his image, there to dwell,
And worship him; and in reward to rule
Over his works, on earth, in sea, or air;
And multiply a race of worshippers
Holy and just: thrice happy if they know
Their happiness, and persevere upright.

602. Rev. xv. 3. Great and marvellous are thy works, Lord God Almighty.

610. Prov. xxi. 30. There is no wisdom, nor understanding, nor counsel against Jehovah.

616. Rom. xii. 21. Overcome evil with good.

619. Rev. iv. 6. And before the throne there was a sea of glass like unto crystal.

628. Ps. viii. 6, 7, 8. Thou madest him to have dominion over the works of thy hands, &c.

So sung they, and the empyrean rung
With hallelujahs: Thus was sabbath kept.
At thy request think now fulfill'd, that ask'd
How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know; if else thou seek'st
Ought, not surpassing human measure, say.

THE END OF THE SEVENTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK VII.

Ver.

18. Iliad VI. 200. Αλλ' οτε δη κακεινος.
Cicero Tuscul. Ipse suum cor edens.

31. Hor. Sat. I. X. 74. Contentus paucis lectoribus.

98. Odyss. XI. 372. Νυξ δ' ηδε μαλα μακρη.

99. Ecl. VIII. Carmina vel cœlo possunt deducere.

122. Hor. Od. III. XXIX. 29. Prudens futuri temporis.

173. Lucan V. 91. Sive canit fatum, seu quod jubet.

206. Hor. Ep. II. II. 86. Verba Lyræ motura sonum.

211. Vida I. Hic Superum Sector informem.

224. Hor. Od. I. 4. Metaque fervidis evitata rotis.

225. Dionys. Perieg. Αυτοι γαρ τα πρωτα.

241. Met. I. 12. Ponderibus librata suis.

264. Æn. VI. 202. Liquidemque per aera.

321. Æn. III. 22. Cornea summo Virgulta.

358. Manil. V. 726. Conserta cœli templa.

364. Lucr. V. 282. Largus liquidi fons luminis.

404. Met. IV. 750. Nunc quoque curaliis.

409. Ovid Fast. II. Tergo delphina recurvo.

416. Met. III. 686. Mare naribus efflant.

462. Iliad XI. 678. Αιπολια πλατε αιγων.

485. Hor. Sat. I. 35. Non incauta futuri.

486. Georg. IV. 83. Ingentes animos angusto.

497. Æn. II. 206. Jubæque sanguineæ.

505. Met. I. 76. Sanctius his animal, mentisque.

631. Georg. II. 458. O fortunatos nimium.

PARADISE LOST.

BOOK VIII.

THE

EIGHTH BOOK

OF

PARADISE LOST.

THE ARGUMENT

Adam enquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents; and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the Angels thereupon; who after admonitions repeated departs.

PARADISE LOST.

BOOK VIII.

THE Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear:
Then, as new wak'd, thus gratefully reply'd:
What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian! who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things, else by me unsearchable; now heard
With wonder, but delight; and, as is due,
With glory attributed to the high
Creator. Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world,
Of heav'n, and earth consisting, and compute
Their magnitudes; this earth a spot, a grain,
An atom, with the firmament compar'd,
And all her number'd stars; that seem to roll
Spaces incomprehensible, (for such
Their distance argues, and their swift return
Diurnal) merely to officiate light

15. Ps. viii. When I consider thy heavens.
19. Ps. cxlvii. 4. He telleth the number of the stars, he calleth them all by their names.

Round this opacous earth, this punctual spot,
One day, and night; in all their vast survey
Useless besides: reasoning I oft admire,
How nature, wise, and frugal, could commit
Such disproportions; with superfluous hand,
So many nobler bodies to create,
Greater so manifold, to this one use;
(For ought appears) and on their orbs impose
Such restless revolution, day by day
Repeated: while the sedentary earth,
(That better might with far less compass move)
Serv'd by more noble than herself, attains
Her end without least motion: and receives
(As tribute, such a sumless journey brought
Of incorporeal speed) her warmth, and light;
Speed! to describe whose swiftness number fails.
So spake our sire, and by his count'nance seem'd
Ent'ring on studious thoughts abstruse: which Eve
Perceiving, where she sat retir'd in sight;
With lowliness majestic from her seat,
And grace, that won who saw to wish her stay,
Rose; and went forth among her fruits, and flow'rs,
To visit how they prosper'd, bud, and bloom,
Her nursery: they at her coming sprung,
And touch'd by her fair tendance gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserv'd,
Adam relating, the sole auditress:
Her husband the relator she preferr'd
Before the Angel; and of him to ask
Chose rather: he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses; from his lip
Not words alone pleas'd her. (O! when meet now
Such pairs, in love, and mutual honour join'd?)
With Goddess-like demeanour forth she went;
Not unattended! for, on her, as queen,

A pomp of winning graces waited still;
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam's doubt propos'd,
Benevolent, and facile, thus reply'd:
To ask, or search, I blame thee not; for heaven
Is as the book of God before thee set;
Wherein to read his wond'rous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether heav'n move, or earth,
Imports not, if thou reckon right: the rest,
From man, or Angel, the great Architect
Did wisely to conceal; and not divulge
His secrets to be scann'd by them, who ought
Rather admire. Or, if they list to try
Conjecture, he his fabric of the heavens
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter; when they come to model heaven,
And calculate the stars, how they will wield
The mighty frame; how build, unbuild, contrive,
To save appearances; how gird the sphere
With centric, and eccentric, scribbl'd o'er,
Cycle, and epicycle, orb in orb.
Already by thy reasoning this I guess,
Who art to lead thy offspring; and supposest,
That bodies bright, and greater, should not serve
The less not bright, nor heav'n such journies run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great,
Or bright, infers not excellence: the earth
(Though, in comparison of heav'n, so small,
Nor glist'ring) may of solid good contain
More plenty than the sun, that barren shines;

69. Gen. i. 14. Let them be for signs, and for seasons, and for days, and years.

Whose virtue on itself works no effect,
But in the fruitful earth: there first receiv'd,
His beams (unactive else) their vigour find.
Yet, not to earth are those bright luminaries
Officious; but to thee, earth's habitant.
And for the heaven's wide circuit, let it speak
The Maker's high magnificence; who built
So spacious, and his line stretch'd out so far;
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodg'd in a small partition; and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those circles attribute,
(Though numberless) to his omnipotence;
That to corporeal substances could add
Speed almost spiritual. Me thou think'st not slow,
Who since the morning-hour set out from heaven,
Where God resides, and ere mid-day arriv'd
In Eden: distance inexpressible
By numbers that have name! But, this I urge,
Admitting motion in the heav'ns: to shew
Invalid, that which thee to doubt it mov'd:
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Plac'd heav'n from earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world; and other stars
(By his attractive virtue, and their own
Incited) dance about him various rounds?
Their wand'ring course now high, now low, then
Progressive, retrograde, or standing still,
In six thou seest; and what if sev'nth to these

101. Ps. cxiii. 4. Jehovah is high above all nations, and his glory above the heavens.

102. Job, xxxviii. 5. Who hath stretched the line upon it?

The planet earth (so stedfast though she seem)
Insensibly three different motions move?
Which else to several spheres thou must ascribe,
Mov'd contrary with thwart obliquities;
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb suppos'd,
Invisible else above all stars, the wheel
Of day, and night: which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east; and with her part averse
From the sun's beam, meet night; her other part
Still luminous by his ray. What if that light,
(Sent from her through the wide transpicuous air)
To the terrestrial moon be as a star,
Enlight'ning her by day, as she by night
This earth? reciprocal, if land be there,
Fields, and inhabitants. Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil: for some to eat
Allotted there: and other suns perhaps,
With their attendant moons, thou wilt descry,
Communicating male, and female, light:
Which two great sexes animate the world;
Stor'd in each orb, perhaps, with some that live.
For, such vast room in nature unpossess'd
By living soul, desert, and desolate,
Only to shine, yet scarce to contribute
Each orb a glimpse of light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But, whether thus these things, or whether not;
Whether the sun, predominant in heav'n
Rise on the earth; or earth rise on the sun:
He, from the east his flaming road begin;
Or she, from west her silent course advance,
With inoffensive pace (that spinning sleeps
On her soft axle, while she paces even,
And bears thee soft with the smooth air along)

Solicit not thy thoughts with matters hid;
Leave them to God above; him serve, and fear!
Of other creatures, as him pleases best,
Wherever plac'd, let him dispose: joy thou
In what he gives to thee, this paradise,
And thy fair Eve: heav'n is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee, and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree;
Contented that thus far hath been reveal'd;
Not of earth only, but of highest heav'n.

To whom thus Adam, clear'd of doubt, reply'd:
How fully hast thou satisfy'd me, pure
Intelligence of heav'n, Angel! serene!
And freed from intricacies, taught to live
The easiest way: nor with perplexing thoughts
To interrupt the sweet of life; from which
God hath bid dwell far off all anxious cares,
And not molest us; unless we ourselves
Seek them with wand'ring thoughts, and notions vain.
But, apt the mind, or fancy, is to rove
Uncheck'd, and of her roving is no end:
'Till warn'd, or by experience taught, she learn,
That, not to know at large of things remote
From use, obscure, and subtle; but, to know
That which before us lies in daily life,
Is the prime wisdom: what is more, is fume,

167. Deut. xxix. 29. Secret things belong unto Jehovah our God; but those things which are revealed belong unto us.

168. Eccl. xii. 13. Fear God, and keep his commandments; for this is the whole [duty] of man.

173. Rom. xii. 3. Think soberly.

188. John, xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

185. Phil. iv. 6, 7. Be careful for nothing. Let your requests be made known unto God. And the peace of God shall keep your hearts and minds through Christ Jesus.

187. Rom. i. 21. Vain in their imaginations.

Or emptiness, or fond impertinence;
And renders us, in things that most concern,
Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight; and speak of things at hand
Useful; whence haply mention may arise
Of something not unseasonable to ask,
By suff'rance, and thy wonted favour deign'd.
Thee I have heard relating what was done
Ere my remembrance: now, hear me relate
My story, which perhaps thou hast not heard;
And day is yet not spent; till then thou seest
How subtly to detain thee I devise;
Inviting thee to hear, while I relate:
Fond! were it not in hope of thy reply.
For, while I sit with thee, I seem in heav'n:
And sweeter thy discourse is to my ear
Than fruits of palm-tree (pleasantest to thirst,
And hunger both, from labour) at the hour
Of sweet repast: they satiate, and soon fill,
Tho' pleasant; but thy words, with grace divine
Imbu'd, bring to their sweetness no satiety.
To whom thus Raphael answer'd heav'nly meek:
Nor are thy lips ungraceful, sire of men!
Nor tongue ineloquent: for God on thee
Abundantly his gifts hath also pour'd;
Inward, and outward both, his image fair.
Speaking, or mute, all comeliness, and grace
Attends thee; and, each word, each motion, forms.
Nor less think we in heav'n of thee on earth,
Than of our fellow-servant; and enquire
Gladly into the ways of God with man:
For, God we see hath honour'd thee, and set

195. 1 Cor. viii. 1. Knowledge puffeth up, but charity edifieth.

216. Ps. cxix. 103. How sweet are thy words to my taste! yea sweeter than honey to my mouth.

220. Ps. xlv. 2. Grace is poured into thy lips.

225. Rev. xxii. 9. I am thy fellow servant.

On man his equal love. Say therefore on;
For, I that day was absent, as befel,
Bound on a voyage uncouth, and obscure,
Far on excursion toward the gates of hell,
Squar'd in full legion, (such command we had)
To see that none thence issu'd forth a spy,
Or enemy, while God was in his work;
Lest he (incens'd at such eruption bold)
Destruction with creation might have mix'd.
Not that they durst without his leave attempt;
But, us he sends upon his high behests
For state, as sov'reign king; and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricado'd strong!
But, long ere our approaching, heard within
Noise, other than the sound of dance, or song!
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light
Ere sabbath evening: so we had in charge.
But, thy relation now! for I attend,
Pleas'd with thy words, no less than thou with mine.
So spake the godlike pow'r, and thus our sire.
For man to tell how human life began
Is hard; for, who himself beginning knew?
Desire with thee still longer to converse
Induc'd me.—As new wak'd from soundest sleep;
Soft on the flow'ry herb I found me laid,
In balmy sweat; which with his beams the sun
Soon dry'd, and on the reaking moisture fed.
Straight toward heav'n my wond'ring eyes I turn'd,
And gaz'd awhile the ample sky; till rais'd
By quick instinctive motion, up I sprung,
As thitherward endeavouring: and upright
Stood on my feet. About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams: by these,
Creatures that liv'd, and mov'd, and walk'd, or flew;

Birds on the branches warbling: all things smil'd
With fragrance; and with joy my heart o'erflow'd.
Myself I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led.
But, who I was, or where, or from what cause,
Knew not: to speak I try'd, and forthwith spake:
My tongue obey'd, and readily could name
Whate'er I saw. Thou sun, said I, fair light!
And thou enlighten'd earth, so fresh, and gay!
Ye hills, and dales, ye rivers, woods, and plains!
And ye that live, and move, fair creatures! tell,
Tell, (if ye saw) how came I thus, how here?—
Not of myself—by some great Maker then,
In goodness, and in pow'r, pre-eminent.
Tell me, how may I know him, how adore,
From whom I have that thus I move, and live,
And feel that I am happier than I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew air, and first beheld
This happy light; when answer none return'd,
On a green shady bank, profuse of flow'rs,
Pensive I sat me down. There gentle sleep
First found me, and with soft oppression seiz'd
My drowsed sense, untroubl'd, (though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve)
When suddenly stood at my head a dream,
Whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd. One came, methought, of shape divine,
And said "Thy mansion wants thee, Adam, rise
"First man, of men innumerable ordain'd
"First Father! call'd by thee, I come thy guide

267. Ps. cxxxix. 14. I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth well.

281. Acts, xvii. 28. In him we live and move.

" To the garden of bliss, thy seat prepar'd."
So saying, by the hand he took me rais'd ;
And over fields, and waters, as in air,
Smooth-sliding without step, last led me up
A woody mountain : whose high top was plain :
A circuit wide-inclos'd, with goodliest trees
Planted, with walks, and bow'rs, that what I saw
Of earth before scarce pleasant seem'd: Each tree
Loaden with fairest fruit, that hung to th' eye
Tempting, stirr'd in me sudden appetite
To pluck, and eat ; whereat I wak'd and found
Before mine eyes all real, as the dream
Had lively shadow'd. Here had new begun
My wand'ring, had not he, who was my guide
Up hither, from among the trees appear'd,
Presence divine ! Rejoicing, but with awe,
In adoration at his feet I fell [I am,
Submiss: he rear'd me, and " Whom thou sought'st
Said mildly, " Author of all this thou seest
" Above, or round about thee, or beneath.
" This paradise I give thee, count it thine
" To till, and keep, and of the fruit to eat :
" Of every tree that in the garden grows
" Eat freely with glad heart ; fear here no dearth :
" But, of the tree whose operation brings
" Knowledge of good and ill, which I have set
" The pledge of thy obedience, and thy faith,
" Amid the garden by the tree of life,
" (Remember what I warn thee) shun to taste,

300. Gen. ii. 15. The Lord God took the man, and put him into the garden of Eden.

——Acts, viii. 39. The Spirit of the Lord caught away Philip, and he was found at Azotus.

316. Prov. viii. 17. I love them that love me, and those that seek me early shall find me.

319—330. Gen. ii. 15—17. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

" And shun the bitter consequence: for know,
" The day thou eat'st thereof, my sole command
" Transgress'd, inevitably thou shalt die;
" From that day mortal: and this happy state
" Shalt lose, expell'd from hence into a world
" Of woe, and sorrow."—Sternly he pronounc'd
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur: but, soon his clear aspect
Return'd, and gracious purpose thus renew'd.
" Not only these fair bounds, but all the earth
" To thee, and to thy race, I give: as lords
" Possess it, and all things that therein live,
" Or live in sea, or air, beast, fish, and fowl:
" In sign whereof, each bird, and beast, behold
" After their kinds: I bring them to receive
" From thee their names, and pay thee fealty
" With low subjection: understand the same
" Of fish within their wat'ry residence;
" Not hither summon'd, since they cannot change
" Their element, to draw the thinner air."
As thus he spake, each bird, and beast, behold
Approaching two and two; these cow'ring low
With blandishment; each bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Their nature (with such knowledge God indued
My sudden apprehension!) But, in these
I found not what methought I wanted still;
And to the heav'nly vision thus presum'd.

O, by what name (for thou above all these,
Above mankind, or ought than mankind higher,
Surpassest far my naming) how may I

343—355. Gen. ii. 19, 20. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found a help meet for him.

Adore thee, author of this universe,
And all this good to man? for whose well-being
So amply, and with hands so liberal,
Thou hast provided all things. But with me
I see not who partakes: in solitude
What happiness, who can enjoy alone?
Or all enjoying, what contentment find?
Thus I presumptuous; and the vision bright,
As with a smile more brighten'd, thus reply'd:
What call'st thou solitude? Is not the earth
With various living creatures, and the air,
Replenish'd, and all these at thy command
To come, and play before thee? know'st thou not
Their language, and their ways? They also know,
And reason not contemptibly: with these
Find pastime, and bear rule; thy realm is large.
So spake the universal Lord, and seem'd
So ord'ring: I, with leave of speech implor'd,
And humble deprecation, thus reply'd:
Let not my words offend thee, heav'nly Pow'r!
My Maker, be propitious while I speak!
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony or true delight?
Which must be mutual, in proportion due
Giv'n, and receiv'd: but in disparity
(The one intense, the other still remiss)
Cannot well suit with either, but soon prove
Tedious alike. Of fellowship I speak
(Such as I seek) fit to participate
All rational delight; wherein the brute
Cannot be human consort; they rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combin'd;
Much less can bird with beast, or fish with fowl

379. Gen. xviii. 30. O let not Jehovah be angry, and I will speak.

So well converse, nor with the ox the ape:
Worse, then, can man with beast, and least of all.
Whereto th' Almighty answer'd, not displeas'd.
A nice, and subtle happiness, I see
Thou to thyself proposest, in the choice
Of thy associates, Adam! and wilt taste
No pleasure (though in pleasure) solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possess'd
Of happiness, or not, who am alone
From all eternity? for none I know
Second to me, or like; equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
To me inferior, infinite descents
Beneath what other creatures are to thee?
He ceas'd; I lowly answer'd. To attain
The height, and depth of thy eternal ways,
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee
Is no deficience found. Not so is man,
But in degree; the cause of his desire
By conversation with his like to help;
Or solace his defects. No need that thou
Shouldst propagate, already infinite;
And through all numbers absolute, though one.
But, man by number is to manifest
His single imperfection; and beget
Like of his like, his image multiply'd:
In unity defective; which requires
Collateral love, and dearest amity.
Thou in thy secresy although alone,

406. Isa. lvii. 15. The High and Lofty One, that inhabiteth eternity.

—— Exod. viii. 10. That thou mayest know, there is none like unto Jehovah.

413. Rom. ii. 33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

Best with thyself accompany'd, seek'st not
Social communication: yet, so pleas'd,
Canst raise thy creature, to what height thou wilt
Of union, or communion, deify'd:
I by conversing cannot these erect
From prone; nor in their ways complacence find.
Thus I emboldened spake, and freedom us'd
Permissive, and acceptance found; which gain'd
This answer from the gracious voice divine.
Thus far to try thee, Adam! I was pleas'd;
And find thee knowing, not of beasts alone,
(Which thou hast rightly nam'd) but, of thyself:
Expressing well the spirit within thee free,
My image, not imparted to the brute:
Whose fellowship therefore unmeet for thee,
Good reason was thou freely should'st dislike;
And be so minded still. I, ere thou spak'st,
Knew it not good for man to be alone:
And no such company as then thou saw'st
Intended thee, for trial only brought,
To see how thou could'st judge of fit, and meet.
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self,
Thy wish, exactly to thy heart's desire.
He ended, or I heard no more; for now
My earthly by his heav'nly overpower'd, [height
Which it had it long stood under, strain'd to th'
In that celestial colloquy sublime,
(As with an object that excels the sense,
Dazzled, and spent) sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but open left the cell

445. Gen. ii. 18. And the Lord God said, It is not good that the man should be alone.

460—473. Gen. ii. 21, 22. And the Lord God caused a deep sleep to fall upon Adam, and he slept: And he took one of his ribs, and closed up the

Of fancy, my internal sight; by which
(Abstract as in a trance) methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood:
Who stooping open'd my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh: wide was the wound!
But, suddenly with flesh fill'd up, and heal'd.
The rib he form'd, and fashion'd with his hands:
Under his forming hands a creature grew
Man-like, but different sex: so lovely fair!
That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her looks; which from that time infus'd
Sweetness into my heart, unfelt before:
And into all things from her air inspir'd
The spirit of love, and amorous delight.
She disappear'd, and left me dark! I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure.
When out of hope, behold her! not far off;
Such as I saw her in my dream, adorn'd
With what all earth or heaven could bestow,
To make her amiable: on she came,
Led by her heav'nly Maker (though unseen)
And guided by his voice; nor uninform'd
Of nuptial sanctity, and marriage rites:
Grace was in all her steps, heav'n in her eye,
In every gesture dignity, and love!
I overjoy'd could not forbear aloud.

This turn hath made amends! thou hast fulfill'd
Thy words, Creator bounteous, and benign!
Giver of all things fair! but fairest this
Of all thy gifts! nor enviest. I now see

flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

494—499. Gen. i. 1. 23, 24.

Bone of my bone, flesh of my flesh, myself
Before me: woman is her name; of man
Extracted: for this cause he shall forego
Father, and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.
She heard me thus; and though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won;
Not obvious, not obtrusive, but retir'd,
The more desirable, or, to say all,
Nature herself, (though pure of sinful thought)
Wrought in her so, that seeing me, she turn'd.
I follow'd her; she what was honour knew,
And, with obsequious majesty, approv'd
My pleaded reason.—To the nuptial bow'r
I led her, blushing like the morn: all heav'n,
And happy constellations, on that hour
Shed their selectest influence: the earth
Gave sign of gratulation, and each hill:
Joyous the birds; fresh gales, and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub
Disporting! till the amorous bird of night
Sung spousal, and bid haste the ev'ning star,
On his hill-top, to light the bridal lamp.
Thus I have told thee all my state, and brought
My story to the sum of earthly bliss,
Which I enjoy: and must confess to find
In all things else delight indeed; but, such
As, us'd or not, works in the mind no change,
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flow'rs,

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called, woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Walks, and the melody of birds: but, here
Far otherwise! transported I behold,
Transported touch: here passion first I felt,
Commotion strange! in all enjoyments else
Superior, and unmov'd: here only weak,
Against the charm of beauty's pow'rful glance.
Or nature fail'd in me, and left some part
Not proof enough such object to sustain:
Or from my side subducting, took perhaps
More than enough: at least, on her bestow'd
Too much of ornament, in outward show
Elaborate; of inward, less exact.
For, well I understand in the prime end
Of nature, her th' inferior; in the mind,
And inward faculties; which most excel:
In outward also her resembling less
His image who made both; and less expressing
The character of that dominion giv'n
O'er other creatures. Yet, when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own; that what she wills to do, or say,
Seems wisest, virtuosest, discreetest, best:
All higher knowledge in her presence falls,
Degraded; wisdom in discourse with her
Loses discount'nanc'd, and like folly shews:
Authority, and reason, on her wait,
As one intended first, not after made
Occasionally: and (to consummate all)
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd.

To whom the Angel with contracted brow.
Accuse not nature, she hath done her part;
Do thou but thine: and be not diffident
Of wisdom: she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh;
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.

For, what admir'st thou, what transports thee so?
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love;
Not thy subjection. Weigh with her thyself;
Then value: oft-times nothing profits more
Than self-esteem; grounded on just, and right,
Well manag'd: of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more;
So awful, that with honour thou may'st love
Thy mate; who sees when thou art seen least wise.
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight
Beyond all other; think the same vouchsaf'd
To cattle, and each beast; which would not be
To them made common, and divulg'd, if ought
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find'st
Attractive, human, rational, love still:
In loving thou dost well, in passion not;
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat
In reason, and is judicious; is the scale
By which to heav'nly love thou may'st ascend;
Not sunk in carnal pleasure: for which cause,
Among the beasts no mate for thee was found.
To whom thus, half abash'd, Adam reply'd:
Neither her outside form'd so fair, nor ought
In procreation common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence I deem)

568, 569. Eph. v. 28, 29. So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it. —— 1 Pet. iii. 7. Giving honour to the wife.

So much delights me, as those graceful acts,
Those thousand decencies that daily flow
From all her words, and actions, mix'd with love,
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul;
Harmony to behold in wedded pair!
More grateful than harmonious sound to th' ear.
Yet these subject not: I to thee disclose
What inward thence I feel, not therefore foil'd:
Who meet with various objects, from the sense
Variously representing; yet, still free
Approve the best, and follow what I approve.
To love, thou blam'st me not; for love, thou say'st,
Leads up to heav'n; is both the way, and guide;
Bear with me then, if lawful what I ask;
Love not the heavenly spirits? And how their love
Express they? by looks only? Or, do they mix
Irradiance? Virtual, or immediate, touch?
To whom the Angel, (with a smile that glow'd
Celestial rosy-red, love's proper hue)
Answer'd. Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoy'st,
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars:
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring: nor restrain'd conveyance need
As flesh to mix with flesh, or soul with soul.
But, I can now no more: the parting sun
Beyond the earth's green Cape, and verdant isles,
Hesperian sets, my signal to depart.
Be strong, live happy, and love! but, first of all,
Him, whom to love is to obey, and keep

634. 1 John, v. 3. This is the love of God, that we keep his commandments.

His great command: take heed lest passion sway
Thy judgment to do ought, which else free will
Would not admit: thine, and of all thy sons,
The weal, or woe, in thee is plac'd; beware!
I in thy persevering shall rejoice,
And all the blest. Stand fast! to stand, or fall,
Free in thine own arbitrement it lies:
Perfect within, no outward aid require;
And all temptation to transgress repel.
So saying, he arose: whom Adam thus
Follow'd with benediction. Since to part!
Go heav'nly guest, ethereal messenger,
Sent from whose sovereign goodness I adore!
Gentle to me, and affable, hath been
Thy condescension, and shall be honour'd ever
With grateful memory: thou to mankind
Be good, and friendly still, and oft return!
So parted they; the Angel up to heav'n
From the thick shade, and Adam to his bow'r.

THE END OF THE EIGHTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK VIII.

Ver.

2. Apoll. I. 512. Η, και ο μεν φορμιγγα.
193. Homer. Οτι τοι εν μεγαροισι κακον τ'.
211. Eccl. V. 45. Tale tuum carmen nobis.
240. Æn. VI. 557. Hinc exaudiri gemitus, et.
292. Iliad II. Στη δ' αρ υπερ κεφαλης.
357. Æn. I. 327. O quam te memorem.
421. Cicero. Omnibus numeris absolutus.
519. Eccl. VIII. 30. Tibi deserit Hesperus Oetam.
589. Plato Conviv. Τυτο γαρ δη εστι το ορθως επι τα ερωτικα ιεναι.

THE

NINTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Satan having compassed the earth, with meditated guile returns as a mist by night into paradise, enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden. The serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleased with the taste, deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

PARADISE LOST.

BOOK IX.

NO more of talk where God, or Angel-guest,
With man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblam'd. I now must change
Those notes to tragic! Foul distrust, and breach
Disloyal on the part of man; revolt,
And disobedience: on the part of heav'n
(Now alienated) distance, and distaste,
Anger and just rebuke, and judgment giv'n,
That brought into this world a world of woe;
Sin, and her shadow Death, and Misery
Death's harbinger. Sad task! yet argument
Not less, but more heroic than the wrath
Of stern Achilles on his foe, pursu'd
Thrice fugitive about Troy wall: or rage
Of Turnus, for Lavinia disespous'd:
Or Neptune's ire, or Juno's, that so long
Perplex'd the Greek, and Cytherea's son:
If answerable stile I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplor'd,
And dictates to me slumb'ring; or inspires
Easy my unpremeditated verse:
Since first this subject for heroic song
Pleas'd me, long choosing, and beginning late;
Not sedulous by nature to indite
Wars, hitherto the only argument

Heroic deem'd; chief mast'ry to dissect
With long, and tedious havoc fabled knights
In battles feign'd: (the better fortitude
Of patience, and heroic martyrdom,
Unsung) or, to describe races, and games,
Or tilting furniture, emblazon'd shields,
Impresses quaint, caparisons, and steeds;
Bases and tinsel trappings, gorgeous knights
At joust, and tournament; then, marshal'd feast,
Serv'd up in hall with sewers, and seneshals:
The skill of artifice, or office, mean!
Not that which justly gives heroic name
To person, or to poem. Me (of these
Nor skill'd nor studious) higher argument
Remains; sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depress'd: and much they may, if all be mine,
Not her's, who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night) and now from end to end,
Night's hemisphere had veil'd th' horizon round:
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud, and malice, bent
On man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth: cautious of day,
Since Uuriel, regent of the sun descry'd
His entrance, and forewarn'd the cherubim,
That kept their watch: thence full of anguish driv'n,
The space of sev'n continu'd nights he rode
With darkness; thrice the equinoctial line
He circled; four times cross'd the car of night

30. Homer.
33. Homer and Virgil.
34. The Italian Poets.

From pole to pole, traversing each colure:
On th' eighth return'd; and on the coast averse
From entrance, or cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, (tho' sin, not time, first wrought the change
Where Tigris, at the foot of paradise,
Into a gulph shot under-ground, 'till part
Rose up a fountain by the tree of life.
In with the river sunk, and with it rose
Satan, involv'd in rising mist; then sought
Where to lie hid: sea he had search'd, and land,
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob;
Downward as far antartic: and in length,
West from Orontes, to the ocean barr'd
At Darien: thence, to the land where flows
Ganges, and Indus. Thus the orb he roam'd
With narrow search; and with inspection deep
Consider'd every creature, which of all
Most opportune might serve his wiles; and found
The serpent subtlest beast of all the field.
Him after long debate, (irresolute
Of thoughts revolv'd) his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight: for, in the wily snake
Whatever sleights none would suspicious mark,
As from his wit, and native subtlety
Proceeding; which in other beasts observ'd
Doubt might beget of diabolic pow'r,
Active within, beyond the sense of brute.
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd:

30. Job. xxxviii. 10, 11. And brake up for the sea my decreed place, and set bars and doors; and said, Hitherto shalt thou come to me, but no further: and here shall thy proud waves be stayed.

86. Gen. iii. 1. Now the serpent was more subtle than any beast of the field.

O earth, how like to heav'n! if not preferr'd
Most justly: seat worthier of Gods, as built
With second thoughts, reforming what was old!
For, what God after better, worse would build?
Terrestrial heav'n! danc'd round by other heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems
In thee concentring all their precious beams
Of sacred influence! as God in heav'n
Is centre, yet extends to all; so thou
Centring receiv'st from all those orbs: in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life,
Of growth, sense, reason, all summ'd up in man!
With what delight could I have walk'd thee round,
If I could joy in ought: sweet interchange
Of hill, and valley, rivers, woods, and plains!
Now land, now sea, and shores with forrest crown'd,
Rocks, dens, and caves! but, I in none of these
Find place, or refuge: and the more I see
Pleasures about me, so much more I feel
Torment within me; as from the hateful siege
Of contraries: all good to me becomes
Bane; and in heav'n much worse would be my state.
But neither here seek I, no nor in heav'n
To dwell, unless by mast'ring heaven's supreme:
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound.
For only in destroying I find ease
To my relentless thoughts: and him destroyed,
Or won to what may work his utter loss,
For whom all this was made; all this will soon

116. Ps. civ. 8—15. The mountains ascend, the valleys descend into the place which thou hast founded for them. He sendeth the springs into the vallies. They give drink to every beast of the field. By them the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

Follow, as to him link'd in weal or woe:
In woe then! that destruction wide may range.
To me shall be the glory sole among
Th' infernal pow'rs, in one day to have marr'd
What he Almighty styl'd, six nights, and days,
Continued making: and who knows how long
Before had been contriving? though perhaps
Not longer than since I, in one night, freed
From servitude inglorious well nigh half
Th' angelic name, and thinner left the throng
Of his adorers. He, to be aveng'd,
And to repair his numbers thus impair'd;
Whether such virtue spent of old now fail'd
More Angels to create, (if they at least
Are his created) or, to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,
(Exalted from so base original!)
With heav'nly spoils; our spoils. What he decreed,
He effected; man he made, and for him built
Magnificent this world and earth his seat,
Him lord pronounc'd; and, O indignity!
Subjected to his service angel wings,
And flaming ministers, to watch and tend
Their earthy charge. Of these the vigilance
I dread; and to elude, thus wrap'd in mist
Of midnight vapour glide obscure, and pry
In every bush, and brake, where hap may find
The serpent sleeping; in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With Gods to sit the highest, am now constrain'd
Into a beast; and mix with bestial slime,
This essence to incarnate, and imbrute;

137. Exod. xx. 11. In six days Jehovah made heaven and earth, the sea, and all that is in them.

155. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

That to the height of Deity aspir'd!
But what will not ambition, and revenge,
Descend to? who aspires, must down as low,
As high he soar'd; obnoxious, first or last,
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils:
Let it; I reck not, so it light well aim'd!
Since higher I fall short, on him who next
Provokes my envy, (this new favorite
Of heav'n, this man of clay, son of despite,
Whom, us the more to spite, his Maker rais'd
From dust, spite then with spite is best repaid.
So saying, through each thicket, dank, or dry,
Like a black mist low creeping, he held on
His midnight search, where soonest he might find
The serpent. Him fast sleeping soon he found
In labyrinth of many a round self-roll'd;
His head the midst, well stor'd with subtle wiles:
Not yet in horrid shade, or dismal den,
Nor nocent yet, but on the grassy herb,
Fearless unfear'd he slept. In at his mouth
The devil enter'd; and his brutal sense
(In heart or head) possessing, soon inspir'd
With act intelligential: but, his sleep
Disturb'd not, waiting close th' approach of morn.
Now, when as sacred light began to dawn
In Eden on the humid flow'rs, that breath'd
Their morning incense, when all things that breathe,
From th' earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And join'd their vocal worship to the choir
Of creatures wanting voice: that done, partake
The season, prime for sweetest scents, and airs:
Then commune, how that day they best may ply

178. Gen. ii. 7. And the Lord God formed man of the dust of the ground.

195. 197. Gen. viii. 21. Jehovah smelled a sweet savour.

Their growing work, (for much their work outgrew
The hands dispatch of two, gard'ning so wide)
And Eve first to her husband thus began:
Adam! well may we labour still to dress
This garden, still to tend plant, herb, and flow'r,
Our pleasant task enjoin'd; but till more hands
Aid us, the work under our labour grows
Luxuriant by restraint: what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present:
Let us divide our labours: thou, where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct
The clasping ivy where to climb: while I
In yonder spring of roses, intermix'd
With myrtle, find what to redress till noon.
For, while so near each other thus all day
Our task we chuse, what wonder if so near
Looks intervene, and smiles, or object new
Casual discourse draw on; which intermits
Our day's work, brought to little, though begun
Early, and th' hour of supper comes unearn'd.
To whom mild answer Adam thus return'd.
Sole Eve, associate sole, to me beyond
Compare, above all living creatures dear!
Well hast thou motion'd, well thy thoughts employ'd,
How we might best fulfil the work, which here
God hath assign'd us; nor of me shalt pass
Unprais'd: (for nothing lovelier can be found
In woman, than to study household good;
And good works in her husband to promote.)
Yet not so strictly hath our Lord impos'd
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
(Food of the mind) or this sweet intercourse

233. 1 Tim. v. 14. Guide the house.

Of looks, and smiles: for, smiles from reason flow,
To brute deny'd, and are of love the food;
Love, not the lowest end of human life.
For not to irksome toil, but to delight
He made us, and delight to reason join'd.
The paths, and bow'rs, doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk; 'till younger hands ere long
Assist us. But if much converse perhaps
Thee satiate, to short absence I could yield:
(For solitude sometimes is best society,
And short retirement urges sweet return.)
But other doubt possesses me; lest harm
Befall thee, sever'd from me: for thou know'st
What hath been warn'd us, what malicious foe
Envying our happiness, and of his own
Despairing, seeks to work us woe and shame,
By sly assault: and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder:
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need.
Whether his first design be to withdraw
Our fealty from God; or to disturb
Conjugal love; (than which perhaps no bliss
Enjoyed by us excites his envy more:)
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee, and protects.
The wife, where danger, or dishonour lurks,
Safest, and seemliest by her husband stays,
Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd:

249. Mark i. 35. In the morning he went out into a *solitary* place.

—— Matt. xiv. 23. When the evening was come he was there alone.

266. Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body.

Offspring of heav'n, and earth, and all earth's Lord!
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn,
And from the parting Angel over-heard;
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou should'st my firmness therefore doubt
To God, or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, (not capable of death, or pain)
Can either not receive, or can repel.
His fraud is then thy fear; which plain infers
Thy equal fear, that my firm faith, and love,
Can by his fraud be shaken, or seduc'd:
Thoughts! which how found they harbour in thy breast,
Adam! mis-thought of her to thee so dear?

To whom with healing words Adam reply'd:
Daughter of God, and man, immortal Eve!
For, such thou art, from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight; but, to avoid
Th' attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul; suppos'd
Not incorruptible of faith, not proof
Against temptation. Thou thyself with scorn,
And anger, would'st resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare;
Or daring, first on me th' assault shall light.
Nor thou his malice, and false guile, contemn:
Subtle he needs must be, who could seduce
Angels: nor think superfluous others aid.

291, 292. 1 Pet. iii. 7. Giving honour unto the wife, as unto the weaker vessel.

306. Eph. vi. 11, 12. Against the wiles of the devil, against wicked spirits.

I, from the influence of thy looks, receive
Access in every virtue; in thy sight
More wise, more watchful, stronger, (if need were
Of outward strength) while shame, thou looking on,
Shame to be overcome or over-reach'd,
Would utmost vigour raise, and rais'd unite.
Why should'st not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue try'd?
So spake domestic Adam in his care,
And matrimonial love: but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renew'd:
If this be our condition, thus to dwell
In narrow circuit, straiten'd by a foe,
Subtle, or violent, we not endu'd
Single with like defence, wherever met:
How are we happy, still in fear of harm?
But, harm precedes not sin: only our foe
Tempting, affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself: then wherefore shunn'd, or fear'd,
By us? who rather double honour gain
From his surmise prov'd false; find peace within,
Favour from heav'n, our witness, from th' event.
And what is faith, love, virtue unassay'd
Alone, without exterior help sustain'd?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single, or combin'd:
Frail is our happiness, if this be so,
And Eden were no Eden, thus expos'd.
To whom thus Adam fervently reply'd:
O woman! best are all things as the will
Of God ordain'd them: his creating hand
Nothing imperfect, or deficient, left,
Of all that he created; much less man,

Or ought that might his happy state secure,
Secure from outward force, within himself
The danger lies, yet lies within his power;
Against his will he can receive no harm:
But God left free the will; for, what obeys
Reason, is free; and reason he made right:
But, bid her well beware, and still erect;
Lest by some fair appearing good surpris'd,
She dictate false; and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins,
That I should mind thee oft; and mind thou me!
Firm we subsist, yet possible to swerve;
Since reason not impossibly may meet
Some specious object by the foe suborn'd;
And fall into deception unaware,
Not keeping strictest watch, as she was warned.
Seek not temptation then, which to avoid
Were better, and most likely, if from me
Thou sever not; trial will come unsought.
Wouldst thou approve thy constancy? approve
First thy obedience: th' other who can know,
Not seeing thee attempted? who attest?
But, if thou think trial unsought may find
Us both securer, than thus warn'd thou seem'st,
Go! for thy stay, not free, absents thee more:
Go in thy native innocence! rely
On what thou hast of virtue; summon all!
For God tow'ards thee hath done his part, do thine.
So spake the patriarch of mankind; but Eve
Persisted, yet submiss, though last, reply'd:
With thy permission then, and thus forewarn'd,
Chiefly by what thy own last reasoning words
Touch'd only; that our trial, when least sought,

360. Prov. xxviii. 14. Happy is the man that feareth alway.
363. Matt. vi. 13. Lead us not into temptation.
364. Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

May find us both perhaps far less prepar'd,
The willinger I go: nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
Thus saying, from her husband's hand her hand
Soft she withdrew; and like a wood-nymph light,
Oread, or Dryad, or of Delia's train,
Betook her to the groves: but Delia's self
In gait surpass'd, and Goddess-like deport:
Though not as she, with bow and quiver arm'd;
But with such gard'ning tools as art, yet rude,
Guiltless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likeliest she seem'd, (Pomona, when she fled
Vertumnus) or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursu'd
Delighted! but desired more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engag'd
To be return'd by noon amid the bow'r;
And all things in best order, to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, (hapless Eve!)
Of thy presum'd return! event perverse!
Thou never from that hour in paradise
Found'st either sweet repast or sound repose!
Such ambush, laid among sweet flow'rs and shades,
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss!
For now, and since first break of dawn, the fiend,
(Mere serpent in appearance) forth was come;
And on his quest, where likeliest he might find,
The only two of mankind; but in them
The whole included race, his purpos'd prey.
In bow'r and field he sought, where any tuft
Of grove, or garden-plot more pleasant lay,

Their tendence, or plantation for delight,
By fountain, or by shady rivulet.
He sought them both, but wish'd his hap might find
Eve separate: he wish'd, but not with hope
Of what so seldom chanc'd: when to his wish,
Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spy'd, so thick the roses bushing round
About her glow'd; half stooping to support
Each flow'r of slender stalk, whose head, though gay
Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd: them she upstays
Gently with myrtle-band; mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh!
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm;
Then voluble, and bold; now hid, now seen,
Among thick-woven arborets, and flow'rs,
Imborder'd on each bank, the hand of Eve:
(Spot more delicious! than those gardens feign'd
Or of reviv'd Adonis; or renown'd
Alcinous, host of old Laertes' son;
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.)
Much he the place admir'd, the person more:
As one who long in populous city pent,
Where houses thick, and sewers, annoy the air,
Forth-issuing on a summer's morn, to breathe
Among the pleasant villages, and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound:
If chance with nymph-like step, fair virgin pass,
What pleasing seem'd, for her now pleases more;
She most, and in her look sums all delight:
Such pleasure took the serpent to behold
This flow'ry plat, the sweet recess of Eve

Thus early, thus alone. Her heav'nly form
Angelic, (but more soft, and feminine)
Her graceful innocence, her every air
Of gesture, or least action, over-aw'd
His malice, and with rapine sweet, bereav'd
His fierceness of the fierce intent it brought.
That space the evil-one abstracted stood
From his own evil, and for the time remain'd
Stupidly good, of enmity disarm'd,
Of guile, of hate, of envy, of revenge.
But, the hot hell that always in him burns.
Though in mid-heav'n, soon ended his delight;
And tortures him now more, the more he sees
Of pleasure, not for him ordain'd: then, soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites:
Thoughts, whither have ye led me! with what
Compulsion thus transported, to forget [sweet
What hither brought us! hate, not love; nor hope
Of paradise for hell, hope here to taste
Of pleasure: but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost! Then, let me not let pass
Occasion, which now smiles. Behold alone
The woman, opportune to all attempts!
Her husband (for I view far round) not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould;
Foe not informidable! exempt from wound:
I not: (so much hath hell debas'd, and pain
Enfeebled me, to what I was in heaven!)
She fair, divinely fair! fit love for Gods!
Not terrible; though terror be in love
And beauty not approach'd by stronger hate;
Hate, stronger under shew of love well feign'd;

463. Matt. xiii. 19. Then cometh the evil one.

472. Acts, xiii. 10. Full of all subtlety, and all mischief.

The way which to her ruin now I tend.
So spake the enemy of mankind, inclos'd
In serpent, inmate bad! and toward Eve
Address'd his way: not with indented wave,
Prone on the ground, as since; but on his rear,
Circular base of rising folds, that tower'd
Fold above fold, a surging maze! His head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape,
And lovely! never since of serpent kind
Lovelier; not those that in Illyria chang'd
Hermoine, and Cadmus, or the God
In Epidaurus: nor to which transform'd
Ammonian Jove, or Capitoline was seen;
He, with Olympias; this with her who bore
Scipio, the height of Rome. With tract oblique
At first, (as one who sought access, but fear'd
To interrupt) side-long he works his way:
As when a ship, by skilful steers-man wrought
Nigh river's mouth, or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail:
So varied he, and of his tortuous train
Curl'd many a wanton wreath, in sight of Eve,
To lure her eye. She busied, heard the sound
Of rustling leaves, but minded not, as us'd
To such disport before her through the field,
From every beast; more dutcous at her call,
Than at Circean call the herd disguis'd.
He, bolder now, uncall'd before her stood;
But, as in gaze admiring: oft he bow'd
His turret crest, and sleek-enamel'd neck,
Fawning; and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length

423. 1 Cor. ii. 11. Lest Satan should get an advantage of us, for we are not ignorant of his devices.
—— Prov. xxvi. 28. A flattering mouth worketh ruin.

The eye of Eve, to mark his play: he, glad
Of her attention gain'd, (with serpent tongue
Organic, or impulse of vocal air,
His fraudulent temptation thus began:
Wonder not; sov'reign mistress! if perhaps
Thou canst, who art sole wonder; much less arm
Thy looks, the heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Insatiate; I thus single: nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair!
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore,
With ravishment beheld! there best beheld,
Where universally admir'd: but, here
In this inclosure wild, these beasts among,
(Beholders rude, and shallow to discern
Half what in thee is fair) one man except,
Who sees thee'! and, what is one! who shouldst be seen
A Goddess among Gods, ador'd, and serv'd
By Angels numberless, thy daily train.
So gloz'd the tempter, and his proem tun'd:
Into the heart of Eve his words made way,
Though at the voice much marvelling: at length
Not unamaz'd, she thus in answer spake.
What may this mean? Language of man pronounc'd
By tongue of brute, and human sense express'd!
The first, at least, of these I thought deny'd
To beasts; whom God, on their creation-day
Created mute to all articulate sound:
The latter I demur; for, in their looks
Much reason, and in their actions, oft appears.
Thee, serpent, subtlest beast of all the field
I knew; but not with human voice endu'd.

539. Prov. xxix. 5. A flatterer spreadeth a net for the feet.

549. 2 Cor. xi. 3. The serpent beguiled Eve through his subtlety.

Redouble then this miracle, and say,
How cam'st thou speakable, of mute; and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say! for, such wonder claims attention due.
To whom the guileful tempter thus reply'd:
Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou command'st; and right thou shouldst be obey'd.
I was at first as other beasts, that graze
The trodden herb, of abject thoughts, and low,
As was my food; nor ought, but food, discern'd,
Or sex; and apprehended nothing high.
Till on a day roving the field, I chanc'd
A goodly tree far-distant to behold,
Loaden with fruit of fairest colours mix'd,
Ruddy, and gold: I nearer drew, to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite! more pleas'd my sense
Than smell of sweetest fennel, or the teats
Of ewe, or goat, dropping with milk at ev'n,
Unsuck'd of lamb, or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd
Not to defer: hunger, and thirst, at once,
Pow'rful persuaders! quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon;
(For, high from ground, the branches would require
Thy utmost reach, or Adam's) round the tree
All other beasts that saw, with like desire
Longing, and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck, and eat my fill
I spar'd not; for, such pleasure till that hour,

570—612. John, viii. 44. He is a liar, and the father of it. —— Matt. iv. 3. The tempter. —— Luke, iv. 13. All the temptation.

At feed, or fountain, never had I found!
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs; and speech
Wanted not long; though to this shape retain'd.
Thenceforth to speculations high, or deep,
I turn'd my thoughts; and, with capacious mind,
Consider'd all things visible in heaven,
Or earth, or middle; all things fair, and good:
But, all that fair, and good, in thy divine
Semblance, and in thy beauty's heav'nly ray,
United I beheld: no fair to thine
Equivalent, or second! which compell'd
Me thus, though importune perhaps, to come
And gaze, and worship thee, of right declar'd
Sov'reign of creatures, universal dame!
So talk'd the spirited sly snake: and Eve,
Yet more amaz'd, unwary thus reply'd:
Serpent! thy over-praising leaves in doubt
The virtue of that fruit, in thee first prov'd.
But say, where grows the tree? from hence how far?
For many are the trees of God that grow
In paradise, and various, yet unkown
To us; in such abundance lies our choice,
As leaves a greater store of fruit untouch'd:
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden nature of her birth.
To whom the wily adder, blithe, and glad:
Empress! the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh, and balm: if thou accept
My conduct, I can bring thee thither soon.
Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem straight,

618. Ps. civ. 16. The trees of Jehovah.

To mischief swift: hope elevates, and joy
Brightens his crest: as when a wand'ring fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
(Which oft, they say, some evil spirit attends)
Hovering, and blazing with delusive light,
Misleads th' amaz'd night-wanderer from his way,
Thro' bogs, and mires, and oft thro' pond, or pool;
There swallow'd up, and lost, from succour far!
So glister'd the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe!
Which when she saw, thus to her guide she spake:
Serpent! we might have spar'd our coming hither,
Fruitless to me, though fruit be here to excess:
The credit of whose virtue rest with thee;
Wond'rous indeed, if cause of such effects!
But, of this tree we may not taste, nor touch;
God so commanded: and left that command
Sole daughter of his voice: the rest, we live
Law to ourselves; our reason is our law.
To whom the tempter guilefully reply'd:
Indeed! Hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet lords declar'd of all in earth, or air?
To whom thus Eve, yet sinless: Of the fruit
Of each tree in the garden we may eat;
But, of the fruit of this fair tree, amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.
She scarce had said, though brief, when now more bold
The tempter (but, with shew of zeal, and love

656. Gen. iii. 1. Yea, hath God said, Ye shall not eat of every tree of the garden?

659. Gen. iii. 2, 3. We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

To man, and indignation at his wrong)
New part puts on; and, as to passion mov'd,
Fluctuates disturb'd, yet comely, and in act
Rais'd, as of some great matter to begin.
As when of old some orator renown'd,
In Athens, or free Rome, where eloquence
Flourish'd (since mute!) to some great cause ad-
Stood in himself collected; while each part, [dress'd,
Motion, each act, won audience, ere the tongue;
Sometimes in height began, as no delay
Of preface brooking, through his zeal of right:
So, standing, moving, or to height up-grown,
The tempter all impassion'd, thus began:
O sacred, wise, and wisdom-giving plant,
Mother of science! now I feel thy power
Within me clear; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem'd however wise.
Queen of this universe! do not believe
Those rigid threats of death: ye shall not die:
How should ye? by the fruit? it gives you life
To knowledge: by the threat'ner? look on me,
Me! who have touch'd, and tasted; yet both live,
And life more perfect have attain'd than fate
Meant me, by vent'ring higher than my lot.
Shall that be shut to man, which to the beast
Is open? Or will God incense his ire
For such a petty trespass? and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd (whatever thing death be)
Deterr'd not from achieving what might lead
To happier life, knowledge of good, and evil?
Of good, how just? of evil, (if what is evil
Be real) why not known, since easier shunn'd?
God therefore cannot hurt ye, and be just:
Not just, not God: not fear'd then, nor obey'd:

685. Gen. iii. 4. Ye shall not surely die.

Your fear itself of death removes the fear.
Why then was this forbid? Why, but to awe;
Why, but to keep you low, and ignorant,
His worshippers. He knows that in the day
You eat thereof, your eyes (that seem so clear,
Yet are but dim) shall perfectly be then
Open'd, and clear'd: and ye shall be as Gods,
Knowing both good, and evil, as they know.
That ye shall be as Gods, since I as man,
Internal man, is but proportion meet:
I of brute, human; ye of human, Gods,
So ye shall die perhaps, by putting off
Human, to put on Gods; death to be wish'd,
Tho' threaten'd, which no worse than this can bring!
And what are Gods, that man may not become
As they, participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds:
I question it! for this fair earth I see,
Warm'd by the sun, producing every kind;
Them, nothing: if they all things, who inclos'd
Knowledge of good, and evil, in this tree
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies
Th' offence, that man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his?
Or is it envy? And can envy dwell
In heav'nly breasts? These, these, and many more
Causes, import your need of this fair fruit:
Goddess humane, reach then, and freely taste!
He ended; and his words, replete with guile,
Into her heart too easy entrance won:

705. Gen. iii. 5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

733. Heb. iii. 13. The deceitfulness of sin.

Fix'd on the fruit she gaz'd, which to behold
Might tempt alone: and in her ears the sound
Yet rung of his persuasive words, impregn'd
With reason, (to her seeming) and with truth
Meanwhile the hour of noon drew on, and wak'd
An eager appetite, rais'd by the smell
So savoury of that fruit; which with desire,
(Inclinable now grown to touch, or taste)
Solicited her longing eye: yet first
Pausing awhile, thus to herself she mus'd:
Great are thy virtues, doubtless, best of fruits!
Though kept from man, and worthy to be admir'd;
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech, to speak thy praise.
Thy praise he also, who forbids thy use,
Conceals not from us, naming thee the tree
Of knowledge; knowledge both of good, and evil:
Forbids us then to taste! But, his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want:
For, good unknown, sure is not had; or had,
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But, if death
Bind us with after-bands, what profits then
Our inward freedom? in the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the serpent? he hath eat'n, and lives,
And knows, and speaks, and reasons, and discerns;
Irrational till then. For us alone
Was death invented? or, to us deny'd
This intellectual food, for beasts reserv'd?
For beasts it seems! yet, that one beast which first
Hath tasted, envies not; but brings with joy
The good befall'n him; author unsuspect,
Friendly to man, far from deceit, or guile.

What fear I then? rather, what know to fear
Under this ignorance of good, and evil,
Of God, or death, of law, or penalty?
Here grows the cure of all, this fruit divine!
Fair to the eye, inviting to the taste,
Of virtue to make wise! What hinders then
To reach, and feed at once both body, and mind?
So saying, her rash hand in evil hour
Forth-reaching to the fruit, she pluck'd, she eat!
Earth felt the wound; and nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost. Back to the thicket slunk
The guilty serpent: and well might: for, Eve
Intent now wholly on her taste, nought else
Regarded; such delight 'till then, as seem'd,
In fruit she never tasted, whether true,
Or fancy'd so, through expectation high
Of knowledge; nor was Godhead from her thought.
Greedily she ingorg'd without restraint;
And knew not eating death! Satiate at length,
And heighten'd as with wine, jocund, and boon,
Thus to herself she pleasingly began:
O sov'reign, virtuous, precious of all trees
In Paradise! of operation blest
To sapience! hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created: but, henceforth my early care
(Not without song, each morning, and due praise)
Shall tend thee, and the fertile burden ease
Of thy full branches, offer'd free to all:
'Till dieted by thee, I grow mature
In knowledge, as the Gods, who all things know;
Though others envy what they cannot give:
For, had the gift been theirs, it had not here
Thus grown. Experience, next, to thee I owe,

777. Gen. iii. 6. The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise.

Best guide! not following thee, I had remain'd
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret: heav'n is high,
High, and remote to see from thence distinct
Each thing on earth; and other care, perhaps,
May have diverted from continual watch
Our great forbidder, safe with all his spies
About him. But, to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me? or rather not;
But keep the odds of knowledge in my pow'r
Without co-partner? so to add what wants
In female sex, the more to draw his love,
And render me more equal; and perhaps,
(A thing not undesirable) sometime
Superior: for inferior, who is free?
This may be well: but what if God have seen,
And death ensue? then I shall be no more!
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think! confirm'd then I resolve,
Adam shall share with me in bliss, or woe:
So dear I love him, that with him, all deaths
I could endure; without him live no life.

So saying, from the tree her step she turn'd:
But first low reverence done, as to the pow'r
That dwelt within; whose presence had infus'd
Into the plant sciential sap, deriv'd
From nectar, drink of Gods. Adam the while
Waiting desirous her return, had wove
Of choicest flow'rs a garland to adorn
Her tresses, and her rural labours crown:
As reapers oft are wont their harvest-queen.

811. Ps. xciv. 7. They say Jehovah shall not see: neither shall the God of Jacob regard it.

835. Rom. i. 25. Worshipped and served the creature more than the Creator.

Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd:
Yet oft his heart, divine of something ill,
Misgave him; he the fault'ring measure felt;
And forth to meet her went, the way she took
That morn, when first they parted. By the tree
Of knowledge he must pass; there he her met,
Scarce from the tree returning: in her hand
A bow of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hasted; in her face excuse
Came prologue, and apology too prompt;
Which, with bland words at will, she thus address'd:
Hast thou not wonder'd Adam, at my stay?
Thee I have miss'd, and thought it long, depriv'd
Thy presence; agony of love! 'till now
Not felt, nor shall be twice; for never more
Mean I to try, (what rash untry'd I sought)
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear.
This tree is not, as we are told, a tree
Of danger, tasted; nor to evil unknown
Op'ning the way; but, of divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such. The serpent wise,
(Or not restrain'd as we, or not obeying)
Hath eaten of the fruit; and is become
Not dead, as we are threaten'd; but, henceforth
Indu'd with human voice, and human sense,
Reasoning to admiration! and with me
Persuasively hath so prevail'd, that I
Have also tasted, and have also found
Th' effects to correspond: opener mine eyes,
Dim erst; dilated spirits, ampler heart,
And growing up to Godhead: which, for thee
Chiefly I sought; without thee can despise:
For, bliss, as thou hast part, to me is bliss;
Tedious unshar'd with thee, and odious soon.

Thou therefore also taste, that equal lot
May join us; equal joy, as equal love:
Lest thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit.
Thus Eve with count'nance blithe her story told;
But, in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd.
Astonied stood, and blank! while horror chill
Ran through his veins, and all his joints relax'd.
From his slack hand the garland wreath'd for Eve
Down dropp'd, and all the faded roses shed:
Speechless he stood, and pale! 'till thus at length
First to himself he inward silence broke:
O fairest of creation! last, and best
Of all God's works! creature, in whom excell'd
Whatever can to sight, or thought, be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost,
Defac'd, deflower'd, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance! how, to violate
The sacred fruit forbidd'n! some cursed fraud
Of enemy hath beguil'd thee, yet unknown;
And me with thee hath ruin'd: for with thee
Certain my resolution is to die!
How can I live without thee! how forego
Thy sweet converse, and love, so dearly join'd,
To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no! I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe!
So having said, as one from sad dismay
Re-comforted, and, after thoughts disturb'd,

Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd:
Bold deed thou hast presum'd, advent'rous Eve!
And peril great provok'd, who thus hath dar'd,
Had it been only coveting to eye
That sacred fruit: sacred to abstinence;
Much more to taste it, under ban to touch.
But, past who can recall, or done undo!
Not God omnipotent, nor fate! yet so
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profan'd first by the serpent, by him first
Made common, and unhallow'd, e'er our taste:
Nor yet on him found deadly; he yet lives;
Lives, as thou said'st; and gains to live, as man,
Higher degree of life: inducement strong
To us, as likely tasting to attain
Proportional ascent; which cannot be
But to the Gods, or angels, demi-gods.
Nor can I think that God, Creator wise!
Though threat'ning, will in earnest so destroy
Us, his prime creatures; dignify'd so high,
Set over all his works; which in our fall,
For us created, needs with us must fail,
Dependent made: so God shall uncreate,
Be frustrate, do, undo, and labour lose;
Not well conceiv'd of God: who (tho' his pow'r
Creation could repeat) yet would be loth
Us to abolish; lest the adversary
Triumph, and say; "Fickle their state whom God
"Most favours! who can please him long? Me first
"He ruin'd; now mankind: whom will he next?"
Matter of scorn, not to be giv'n the foe.
However I with thee have fix'd my lot,
Certain to undergo like doom: if death
Consort with thee, death is to me as life:

947. Deut. xxxii. 27. Lest the adversaries should say.

So forcible within my heart, I feel
The bond of nature draw me to my own:
My own in thee! for, what thou art is mine:
Our state cannot be sever'd, we are one,
One flesh; to lose thee were to lose myself.
So Adam; and thus Eve to him reply'd:
O glorious trial of exceeding love,
Illustrious evidence, example high,
Engaging me to emulate! but, short
Of thy perfection, how shall I attain,
Adam! from whose dear side I boast me sprung;
And gladly of our union hear thee speak,
One heart, one soul in both! whereof good proof
This day affords; declaring thee resolv'd,
Rather than death, or ought than death more dread,
Shall separate us (link'd in love so dear!
To undergo with me one guilt, one crime,
(If any be) of tasting this fair fruit:
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love; which else
So eminently never had been known.
Were it I thought death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee; rather die
Deserted, than oblige thee with a fact
Pernicious to thy peace; chiefly, assur'd
Remarkably so late of thy so true,
So faithful love unequal'd. But, I feel
Far otherwise th' event, not death, but life
Augmented; open'd eyes, new hopes, new joys;
Taste so divine! that what of sweet before
Hath touch'd my sense, flat seems to this, and harsh.
On my experience, Adam! freely taste,
And fear of death deliver to the winds.
So saying, she embrac'd him, and for joy

958. Ephes. v. 31. A man shall be joined unto his wife, and they two shall be one flesh.

Tenderly wept; much won, that he his love
Had so ennobled, as of choice t' incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough
She gave him of that fair-inticing fruit,
With liberal hand: he scrupled not to eat,
Against his better knowledge: not deceiv'd,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs; and nature gave a second groan:
Sky lower'd, and mutt'ring thunder, some sad drops
Wept, at compleating of the mortal sin
Original! while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass fear'd; the more to soothe
Him with her lov'd society: that now
(As with the new wine intoxicated both)
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth. But, that false fruit
Far other operation first display'd!
Carnal desire inflaming, he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn:
'Till Adam thus 'gan Eve to dalliance move.

Eve! now I see thou art exact of taste,
And elegant, of sapience no small part;
Since to each meaning savor we apply,
And palate call judicious: I the praise
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known 'till now
True relish, tasting: if such pleasure be
In things to us forbidd'n it might be wish'd,
For this one tree had been forbidden ten.

996. Gen. iii. 6. She took of the fruit thereof, and did eat; and gave also to her husband with her; and he did eat.

But come! so well refresh'd, now let us play,
As meet is, after such delicious fare:
For, never did thy beauty, since the day
I saw the first, and wedded thee, adorn'd
With all perfection, so inflame my sense
With ardour to enjoy thee; fairer now
Than ever; bounty of this virtuous tree!
So said he, and forbore not glance, or toy
Of amorous intent; well understood
Of Eve, whose eye darted contagious fire.
Her hand he seiz'd, and to a shady bank,
Thick over-head with verdant roof imbowre'd,
He led her nothing loth: flow'rs were the couch,
Pansies, and violets, and asphodel,
And hyacinth, earth's freshest softest lap.
There they their fill of love, and love's disport
Took largely; of their mutual guilt the seal,
The solace of their sin: 'till dewy sleep
Oppress'd them, weary'd with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had plaid, and inmost pow'rs
Made err, was now exhal'd; and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them; up they rose
As from unrest: and each the other viewing,
Soon found their eyes how open'd, and their minds
How darken'd: innocence, that (as a veil)
Had shadow'd them from knowing ill, was gone;
Just confidence, and native righteousness,
And honour, from about them: naked left
To guilty shame! he cover'd; but his robe
Uncover'd more: so rose the Danite strong.
Herculean Sampson, from the harlot-lap

1056. Gen. iii. 7. And the eyes of them both were opened, and they knew that they were naked.

1060. Judges, xvi. 20. He wist not that the Lord was departed from him.

Of Philistean Dalilah; and wak'd
Shorn of his strength: they, destitute, and bare
Of all their virtue! silent, and in face
Confounded, long they sat, as strucken mute:
'Till Adam, though no less than Eve abash'd,
At length gave utterance to these words constrain'd.

O Eve! in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit man's voice: true in our fall,
False in our promis'd rising: since our eyes
Open'd we find indeed, and find we know
Both good, and evil!—good lost, and evil got!—
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
(Our wonted ornaments,) now soil'd, and stain'd!
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils; of the first
Be sure then! How shall I behold the face
Henceforth of God, or Angel, erst with joy
And rapture so oft beheld? those heav'nly shapes
Will dazzle now this earthly, with their blaze
Insufferably bright. O! might I here
In solitude live savage; in some glade
Obscur'd, where highest woods (impenetrable
To star, or sun-light) spread their umbrage broad,
And brown as evening! cover me, ye pines!
Ye cedars, with innumerable boughs
Hide me, where I may never see them more!—
But, let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen,
Some tree, whose broad smooth leaves together sow'd,
And girded on our loins, may cover round
Those middle parts; that this new-comer, shame,
There sit not, and reproach us as unclean.

So counsel'd he, and both together went
Into the thickest wood: there soon they chose
The fig-tree: not that kind for fruit renoun'd:
But, such as at this day (to Indians known
In Malabar, or Decan) spreads her arms
Branching so broad, and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree; and pillar'd shade
High over-arch'd, and echoing walks between:
There oft the Indian herdsman shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut thro' thickest shade. Those leaves
They gather'd, broad as Amazonian targe:
And, with what skill they had, together sow'd,
To gird their waist: vain covering, if to hide
Their guilt, and dreaded shame! O! how unlike
To that first naked glory! (such of late
Columbus found th' American, so girt
With feather'd cincture; naked else, and wild
Among the trees, on isles, and woody shores.)
Thus fenc'd, and, as they thought, their shame in part
Cover'd, but not at rest, or ease of mind,
They sat them down to weep. Nor only tears
Rain'd at their eyes; but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind; calm region once,
And full of peace; now tost, and turbulent!
For, understanding rul'd not; and the will
Heard not her lore! but, in subjection now
To sensual appetite, who from beneath
Usurping, over sov'reign reason claim'd
Superior sway: from thus distemper'd breast,
Adam, estrang'd in look, and alter'd style,
Speech intermitted thus to Eve renew'd;

1112. Gen. iii. 7. And they sewed fig-leaves together, and made themselves aprons.

1122. Isaiah, lvii. 20. The wicked are like the troubled sea, when it cannot rest.

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange
Desire of wand'ring, this unhappy morn,
I know not whence possess'd thee! we had then
Remain'd still happy; not, as now, despoil'd
Of all our good; sham'd, naked, miserable.
Let none henceforth seek needless cause t' approve
The faith they owe: when earnestly they seek
Such proof, conclude, they then begin to fail. [Eve.
To whom, soon mov'd with touch of blame, thus
What words have pass'd thy lips, Adam severe!
Imput'st thou that to my default, or will
Of wand'ring (as thou call'st it) which, who knows
But might as ill have happen'd thou being by;
Or to thyself perhaps: hadst thou been there,
Or here th'attempt, thou could'st not have discern'd
Fraud in the serpent, speaking as he spake;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
As good have grown there still a lifeless rib!
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou said'st?
Too facile then, thou didst not much gain say;
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm, and fix'd in thy dissent,
Neither had I transgress'd, nor thou with me.
To whom, then first incens'd, Adam reply'd;
Is this the love, is this the recompense
Of mine to thee, ingrateful Eve! express'd,
Immutable, when thou wert lost, not I;
Who might have liv'd, and joy'd immortal bliss:
Yet willingly chose rather death with thee.
And am I now upbraided, as the cause
Of thy transgressing?—Not enough severe,

It seems, in my restraint!—what could I more?
I warn'd thee, I admonish'd thee; foretold
The danger, and the lurking enemy
That lay in wait: beyond this, had been force;
And force upon free-will hath here no place.
But, confidence then bore thee on; secure
Either to meet no danger, or to find
Matter of glorious trial. And perhaps
I also err'd, in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee: but, I rue
That error now, which is become my crime;
And thou th' accuser! Thus it shall befall
Him, who to worth in women over-trusting,
Lets her will rule: restraint she will not brook;
And left to herself, if evil thence ensue,
She first his weak indulgence will accuse.
Thus they in mutual accusation spent
The fruitless hours: but neither self-condemning:
And of their vain contest appear'd no end.

THE END OF THE NINTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK IX.

Ver.	
21.	Hes. Theog. 10. Επιχιαι στειχον περικαλλια.
75.	Iliad I. 359. Ανεδυ πολυης αλος πυτ'.
173.	Eschyl. Prometh. 944 Υβριζειν τους υβριζοντας.
249.	Scipio. Nunquam minus solus quam.
291.	Hor. Od. I. XXII. Integer vitæ scelerisque.
335.	Hor. Od. IV. IX. Paulum sepultæ distat.
393.	Met. IV. 628. Aduncâ dextera falce.
404.	Æn. X. 501. Nescia mens hominum.
	Iliad XVII. 497. Νηπιοι οὐδ' αρ'.
499.	Met. III. 32. Cristis præsignis et auro.
522.	Met. XIV. 45. Perquè ferarum agmen.
653.	Æn. III. 594. Cætera Graius.
795.	Iliad V. 381. Δια θεαων.
818.	Iliad I. 18. Υμιν μεν θεοι δοιεν.
832.	Hor. Od. III. IX. Tecum vivere amem.
845.	Æn. X. 844. Præsaga mali mens.
851.	Ecl. II. 51. Tenera lanugine mala.
890.	Æn. II. 120. Obstupuere animi gelidusq ne.
989.	Hor. Od. I. XXVI. Metus fradam Ventis.
998.	Æn. IV. 912. Improbe amor, quid.
1002.	Æn. IV. 168. Fulsere ignes et conscius.
1084.	Georg. II. 488. Ramorum protegat umbra.
1100.	Odyss. VI. 127. Ως Ειπων θαμινων.
1144.	Iliad XIV. 83. Πιον σε εκος φυγεν ερκος οδοντων.

THE

TENTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and death sitting till then at the gates of Hell, by wond'rous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man: to make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, acccording to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell: their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God fortels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolement of Eve; she persists, and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity by repentance and supplication.

PARADISE LOST.

BOOK X.

MEANWHILE the heinous and despiteful act
Of Satan, done in paradise, and how
He, in the serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in heav'n; for, what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient? Who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of man: with strength entire, and free-will armed;
Complete to have discover'd, and repuls'd
Whatever wiles of foe, or seeming friend. [ber'd)
For still they knew, (and ought t' have still remem-
The high injunction, not to taste that fruit,
Whoever tempted: which they not obeying,
Incurr'd (what could they less?) the penalty:
And manifold in sin, deserv'd to fall.

Up into heav'n, from Paradise, in haste
Th' angelic guards ascended, mute, and sad,
For man; for, of his state, by this they knew:
Much wond'ring how the subtle fiend had stol'n
Entrance unseen. Soon as th' unwelcomed news
From earth arrived at heaven-gate, displeas'd
All were who heard: dim sadness did not spare
That time celestial visages; yet, mixed
With pity, violated not their bliss.

25. Heb. iv. 15. We have not a High Priest that cannot be touched with the feeling of our infirmities.

About the new-arriv'd, in multitudes
Th' æthereal people ran, to hear and know,
How all befel: they tow'rds the Throne Supreme,
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance;
And easily approv'd: when the Most High
Eternal Father, from his secret cloud
Amidst, in thunder utter'd thus his voice.

Assembled angels, and ye pow'rs return'd
From unsuccessful charge! be not dismay'd
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent;
Foretold so lately what would come to pass,
When first this tempter cross'd the gulph from hell.
I told ye then he should prevail, and speed
On his bad errand; man should be seduc'd,
And flatter'd out of all, believing lies
Against his Maker: no decree of mine
Concurring to necessitate his fall;
Or touch with lightest moment of impulse
His free-will, to her own inclining left
In even scale. But, fall'n he is: and now
What rests, but that the mortal sentence pass
On his transgression,—death denounc'd that day?
Which he presumes already vain, and void,
Because not yet inflicted, (as he fear'd)
By some immediate stroke: but soon shall find
Forbearance no acquittance, e'er day end,
Justice shall not return, as bounty, scorn'd.
But whom send I to judge them? whom, but thee
Vicegerent Son? To thee I have transfer'd
All judgment, whether in heav'n, or earth, or hell.
Easy it might be seen that I intend
Mercy colleague with justice, sending thee,

56. John. v. 22. The Father judgeth no man, but hath committed all judgment unto the Son.

59. Ps. lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

Man's friend, his mediator, his design'd
Both ransom, and redeemer, voluntary;
And destin'd man himself, to judge man fall'n.
So spake the Father, and unfolding bright
Toward the right hand his glory on the Son
Blaz'd forth unclouded deity: he full
Resplendent all his father manifest
Express'd, and thus divinely answer'd mild.
Father eternal! thine is to decree;
Mine, both in heav'n and earth, to do thy will
Supreme; that thou in me, thy Son belov'd,
May'st ever rest well-pleas'd. I go to judge
On earth these thy transgressors; but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be; for, so I undertook
Before thee: and, not repenting, this obtain
Of right, that I may mitigate their doom
On me deriv'd, yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfy'd and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those two: the third best absent is condemn'd,
Convict by flight, and rebel to all law:
Conviction to the serpent none belongs.
Thus saying from his radiant seat he rose
Of high collateral glory: him thrones and pow'rs,
Princedoms, and dominations ministrant,
Accompanied to heaven-gate: from whence
Eden, and all the coast, in prospect lay.
Down he descended straight: (the speed of Gods
Time counts not, tho' with swiftest minutes wing'd.
Now was the sun in western cadence low

61. Job, xxxiii. 24. He is gracious, and saith, I have found a ransom.

62. John, v. 27. And hath given him authority to execute judgment also because he is the son of man.

85, 86. Rev. iii. 21. I am set down with my Father on his throne.

From noon; and gentle airs due at their hour,
To fan the earth now wak'd, and usher in
The ev'ning cool; when he, from wrath more cool,
Came, the mild judge, and intercessor both,
To sentence man. The voice of God they heard,
Now walking in the garden, by soft winds
Brought to their ears, while day declin'd: they heard,
And from his presence hid themselves, among
The thickest trees, both man and wife: 'till God
Approaching, thus to Adam call'd aloud:

Where art thou, Adam! wont with joy to meet
My coming, seen far off? I miss thee here,
Not pleas'd; thus entertained with solitude,
Where obvious duty e'er-while appear'd unsought,
Or, come I less conspicuous? Or what change
Absents thee? Or what chance detains? Come forth!

He came; and with him Eve, more loth, tho' first
To offend; discountenanc'd both, and discompos'd!
Love was not in their looks, either to God,
Or to each other; but apparent guile,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
When Adam, falt'ring long, thus answer'd brief:

I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself. To whom
The gracious judge, without revile, reply'd:

My voice thou oft hast heard, and hast not fear'd,
But still rejoic'd; how is it now become

95—97. Gen. iii. 8. And they heard the voice of the Lord God walking in the garden, in the cool of the day.

100. Gen. iii. 8. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

103. Gen. iii. 9. And the Lord God called unto Adam, and said unto him, where art thou?

116. Gen. iii. 10. And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself.

So dreadful to thee? That thou art naked, who
Hath told thee? Hast thou eaten of the tree,
Whereof I gave thee charge thou should'st not eat?
To whom thus Adam, sore beset! reply'd:
O heav'n! in evil straight this day I stand
Before my judge; either to undergo
Myself the total crime; or, to accuse
My other self, the partner of my life:
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my complaint. But strict necessity
Subdues me, and calamitous constraint!
Lest on my head both sin, and punishment,
However insupportable be all
Devolv'd. Tho' should I hold my peace, yet thou
Would'st easily detect what I conceal.
This woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill;
And what she did, whatever in itself,
Her doing seem'd to justify the deed;
She gave me of the tree, and I did eat!
To whom the Sov'reign Presence thus reply'd:
Was she thy God, that her thou didst obey,
Before his voice? or was she made thy guide,
Superior, or but equal? that to her
Thou did'st resign thy manhood, and the place
Wherein God set thee above her, made of thee,
And for thee: whose perfection far excell'd
Her's in all real dignity. Adorn'd
She was indeed, and lovely, to attract
Thy love; not thy subjection: and her gifts

121. Gen. iii. 11. And he said, Who told thee that thou was naked? hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

137. Gen. iii. 12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Were such, as under government well-seem'd;
Unseemly to bear rule: which was thy part,
And person, had'st thou known thyself aright.
So having said, he thus to Eve in few:
Say, woman, what is this which thou hast done?
To whom sad Eve, with shame nigh overwhelm'd,
Confessing soon; yet not before her Judge
Bold, or loquacious, thus abash'd, reply'd:
The serpent me beguil'd, and I did eat!
Which when the Lord God heard without delay
To judgment he proceeded on th' accus'd
Serpent, though brute; unable to transfer
The guilt on him, who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature. More to know
Concern'd not man, (since he no further knew)
Nor alter'd his offence: yet God at last
To Satan (first in sin) his doom apply'd,
Though in mysterious terms; judg'd as then best:
And on the serpent thus his curse let fall:
Because thou has done this, thou art accurs'd
Above all cattle, each beast of the field:
Upon thy belly groveling thou shalt go;
And dust shalt eat, all the days of thy life:
Between thee, and the woman, I will put
Enmity? and between thine, and her seed:
Her seed shall bruise thy head, thou bruise his heel.
So spake this oracle, then verify'd
When Jesus son of Mary (second Eve)

158. Gen. iii. 13. And the Lord God said unto the woman, what is this that thou hast done?

162. Gen. iii. 13. And the woman said, the serpent beguiled me, and I did eat.

175—181. Gen. iii. 14. 15. And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Saw Satan fall, like light'ning, down from heav'n,
Prince of the air: then, rising from his grave,
Spoil'd principalities, and pow'rs, triumph'd
In open shew; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurp'd;
Whom he shall tread at last under our feet:
Ev'n he, who now foretold his fatal bruise;
And to the woman thus his sentence turn'd:
Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring
In sorrow forth; and, to thy husband's will
Thine shall submit; he over thee shall rule.
On Adam last thus judgment he pronounc'd:
Because thou hast hearken'd to the voice of thy wife,
And eaten of the tree, concerning which
I charg'd thee, saying thou shalt not eat thereof:
Curs'd is the ground for thy sake: thou in sorrow
Shalt eat thereof, all the days of thy life:
Thorns also, and thistles, it shall bring thee forth
Unbid; and thou shalt eat th' herb of the field.

184. Luke, X. 18. I beheld Satan as lightning fall from heaven.

185. Eph. ii. 2. The prince of the power of the air.

186. Col. ii. 15. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

188. Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive.

190, 191. Rom. xvi. 20. And the God of Peace shall bruise Satan under your feet.

192—196. Gen. iii. 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

197—203. Gen. iii. 17, 18, 19. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

In the sweat of thy face shalt thou eat bread,
'Till thou return unto the ground; for thou
Out of the ground wast taken, (know thy birth)
For dust thou art, and shalt to dust return.
So judg'd he man, both Judge, and Saviour sent;
And th' instant stroke of death, denounc'd that day,
Remov'd far off; then pitying how they stood
Before him naked to the air, (that now
Must suffer change) disdain'd not to begin
Thenceforth the form of servant to assume:
As when he wash'd his servants feet; so now.
As father of his family, he clad
Their nakedness with skins of beasts; or slain,
Or (as the snake) with youthful coat repaid:
And thought not much to clothe his enemies.
Nor he their outward only, with the skins
Of beasts; but inward nakedness (much more
Opprobrious!) with his robe of righteousness
Arraying, cover'd from his Father's sight.
To him with swift ascent he up return'd,
(Into his blissful bosom reassum'd
In glory, as of old) to him appeas'd,
All (tho' all-knowing) what had past with man
Recounted, mixing intercession sweet.
Meanwhile, e'er thus was sin'd, and judg'd, on earth,
Within the gates of hell sat sin, and death,
In counterview within the gates, that now
Stood open wide, belching outragious flame
Far into Chaos, since the fiend pass'd through,

214. Phil. ii. 7. But made himself of no reputation, and took upon him the form of a servant.

—— John, xiii. 5. He poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

216. Gen. iii. 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

219. Rom. v. 10. When we were enemies, we were reconciled to God by the death of his Son.

222. Is. lxi. 10. He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.

Sin op'ning: who thus now to Death began:
O son! why sit we here, each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear? It cannot be
But that success attends him: if mishap,
E'er this he had return'd, with fury driv'n
By his avengers; since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion giv'n me large,
Beyond this deep: whatever draws me on,
Or sympathy, or some connat'ral force,
Pow'rful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance. Thou, my shade
Inseparable, must with me along:
For, death from sin no pow'r can separate.
But, lest the difficulty of passing back
Stay his return, perhaps, over this gulph
Impassable, impervious; let us try
(Advent'rous work! yet to thy pow'r, and mine,
Not unagreeable) to found a path
Over this main, from hell to that new world,
Where Satan now prevails: a monument
Of merit high, to all th' infernal host;
Easing their passage hence, for intercourse,
Of transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction, and instinct.
Whom thus the meagre shadow answer'd soon.
Go, whither fate, and inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading: such a scent I draw
Of carnage, prey innumerable! and taste
The savour of death from all things there that live:

251. Rom. vi. 23. The wages of sin is death.

Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field
Where armies lie encamp'd come flying, lur'd
With scent of living carcases, design'd
For death the following day, in bloody fight:
So scented the grim feature, and upturn'd
His nostrils wide into the murky air;
Sagacious of his quarry from so far.
Then, both from out hell-gates, into the waste
Wide anarchy of Chaos, damp, and dark,
Flew diverse; and with pow'r (their pow'r was great!)
Hovering upon the waters, what they met
Solid, or slimy, (as in raging sea
Tost up and down) together crowded drove,
From each side shoaling tow'rds the mouth of hell:
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop th' imagin'd way
Beyond Petzora eastward to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold, and dry,
(As with a trident) smote; and fix'd as firm
As Delos, floating once: the rest, his look
Bound with Gorgonian rigour, not to move:
And with Asphaltic slime, (broad as the gate,
Deep to the roots of hell) the gather'd beach
They fasten'd; and the mole immense wrought on,
Over the foaming deep high-arch'd; a bridge,
Of length prodigious, joining to the wall
Immoveable of this now fenceless world
Forfeit to Death. From hence, a passage broad,

304, 305. Matt. vii. 13. Wide is the gate, and broad is the way that leadeth to destruction.

Smooth, easy, inoffensive, down to hell.
So (if great things to small may be compar'd)
Xerxes, the liberty of Greece to yoke,
From Susa (his Memnonian palace high)
Came to the sea; and, over Hellespont
Bridging his way, Europe with Asia join'd;
And scourg'd with many a stroke th' indignant waves.
Now had they brought the work, by wond'rous art,
Pontifical (a ridge of pendent rock
Over the vex'd abyss, following the track
Of Satan, to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos,) to the outside bare
Of this round world: with pins of adamant,
And chains, they made all fast; too fast they made,
And durable! and now, in little space,
The confines met of empyrean heav'n,
And of this world: and, on the left hand, hell,
With long reach interpos'd: three sev'ral ways,
In sight, to each of these three places led.
And now, their way to earth they had descry'd,
To Paradise first tending; when, behold!
Satan, in likeness of an Angel bright,
Betwixt the Centaur, and the Scorpion, steering
His zenith, while the sun in Aries rose:
Disguis'd he came; but, those his children dear
Their parent soon discern'd, though in disguise.
He, after Eve seduc'd unminded, slunk
Into the wood fast by; and, changing shape,
T' observe the sequel, saw his guileful act
By Eve (though all unweeting) seconded
Upon her husband; saw their shame, that sought
Vain covertures: but, when he saw descend

322. Matt. xxv. 41. Then shall he say to them on the left hand, Depart from me, ye cursed.

The Son of God to judge them, terrify'd
He fled; not hoping to escape, but shun
The present; fearing, guilty, what his wrath
Might suddenly inflict: that pass'd, return'd
By night, and listening where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gather'd his own doom: which understood
Not instant, but of future time, with joy
And tidings fraught, to hell he now return'd:
And at the brink of Chaos, near the foot
Of this new wond'rous pontifice, unhop'd
Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge, his joy increas'd.
Long he admiring stood, 'till Sin, his fair
Inchanting daughter, thus the silence broke:
O parent! these are thy magnific deeds;
Thy trophies! which thou view'st as not thine own;
Thou art their author, and prime architect
For, I no sooner in my heart divin'd
(My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet!)
That thou on earth hadst prosper'd, which thy looks
Now also evidence, but straight I felt
(Though distant from thee worlds between, yet felt)
That I must after thee, with this thy son:
Such fatal consequence unites us three!
Hell could no longer hold us in her bounds:
Nor this unvoyageable gulph obscure
Detain, from following thy illustrious track.
Thou hast atchiev'd our liberty, confin'd
Within hell-gates 'till now: thou us impower'd
To fortify thus far, and overlay,
With this portentous bridge, the dark abyss.
Thine now is all this world; thy virtue hath won

338. Matt. viii. 29. What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

What thy hands builded not: thy wisdom gain'd,
With odds, what war hath lost: and fully aveng'd
Our foil in heav'n: here thou shalt monarch reign,
There did'st not: there let him still victor sway,
As battle hath adjudg'd; from this new world
Retiring, by his own doom alienated:
And henceforth monarchy with thee divide
Of all things, parted by th' empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee, now more dang'rous to his throne.

Whom thus the prince of darkness answer'd glad:
Fair daughter, and thou son and grandchild both!
High proof ye now have giv'n to be the race
Of Satan, (for I glory in the name,
Antagonist of heav'n's almighty king)
Amply have merited of me, of all
Th' infernal empire, that, so near heav'n's door
Triumphal with triumphal act have met,
Mine, with this glorious work; and made one realm
Hell, and this world, one realm, one continent
Of easy thoroughfare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate pow'rs, them to acquaint
With these successes, and with them rejoice;
You two this way, among these numerous orbs
(All yours!) right down to paradise descend:
There dwell, and reign in bliss; thence on the earth
Dominion exercise, and in the air,
Chiefly on man, sole lord of all declar'd:
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me: on your joint vigour now

373. Deut. vi. 10. Great and goodly cities which thou buildest not.

381. Rev. xxi. 16. The holy city lieth four-square, and the length is as large as the breadth.

403. Heb. ii. 14. That through death he might destroy him that had the power of death, that is the devil.

My hold of this new kingdom all depends;
Through sin to death expos'd, by my exploit.
If your joint pow'r prevail, th' affairs of hell
No detriment need fear: go, and be strong!
So saying, he dismiss'd them: they with speed
Their course through thickest constellations held,
Spreading their bane: the blasted stars look'd wan;
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way, Satan went down
The causey to hell-gate: on either side,
Departed Chaos over-built exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation. Through the gate,
Wide open, and unguarded, Satan pass'd;
And all about found desolate: for those
Appointed to sit there, had left their charge,
Flown to the upper world: the rest were all
Far to th' inland retir'd, about the walls
Of Pandæmonium; city, and proud seat
Of Lucifer, (so by allusion call'd
Of that bright star to Satan paragon'd.)
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their Emperor sent: so he
Departing gave command, and they observ'd.
As when the Tartar from his Russian foe,
By Astracan, over the snowy plains,
Retires: or Bactrian Sophy from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris, or Casbin: so these (the late
Heav'n-banish'd host) left desert utmost hell
Many a dark league, reduc'd in careful watch
Round their metropolis; and now expecting
Each hour their great adventurer, from the search
Of foreign worlds. He through the midst unmark'd,
In shew plebeian Angel militant
Of lowest order, pass'd; and from the door

Of that Plutonian hall, invisible
Ascended his high throne: which, under state
Of richest texture spread, at th' upper end
Was plac'd, in regal lustre. Down awhile
He sat, and round about him saw, unseen.
At last, as from a cloud, his fulgent head,
And shape star-bright, appear'd, (or brighter; clad
With what permissive glory since his fall
Was left him, or false glitter.) All amaz'd
At that so sudden blaze, the Stygian throng
Bent their aspect; and whom they wish'd, beheld,
Their mighty chief return'd: loud was th' acclaim!
Forth rush'd in haste the great consulting peers,
Rais'd from the dark Divan, and with like joy
Congratulant approach'd him; who with hand
Silence, and with these words, attention won:
Thrones, dominations, princedoms, virtues, [pow'rs,
For, in possession such, not only of right
I call ye, and declare ye now; return'd [ye,
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accurs'd, the house of woe,
And dungeon of our tyrant! Now possess,
As lords, a spacious world; t' our native heaven
Little inferior, by my adventure hard
With peril great atchiev'd. Long were to tell
What I have done; what suffer'd; with what pain
Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion! over which,
By Sin, and Death, a broad way now is pav'd,
To expedite your glorious march: but, I
Toil'd out my uncouth passage, forc'd to ride
Th' untractable abyss, plung'd in the womb
Of unoriginal Night, and Chaos wild:
That, jealous of their secrets, fiercely oppos'd
My journey strange, with clamorous uproar

450. Is. xiv. 12. Lucifer, son of the morning.

Protesting fate supreme: thence, how I found
The new-created world, which fame in heav'n
Long had foretold: a fabric wonderful!
Of absolute perfection! therein man,
Plac'd in a paradise, by our exile
Made happy. Him by fraud I have seduc'd
From his Creator; and (the more t' increase
Your wonder) with an apple. He thereat
Offended (worth your laughter!) hath giv'n up
Both his beloved man, and all his world,
To sin, and death, a prey; and so, to us;
Without our hazard, labour, or alarm;
To range in, and to dwell, and over man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, (or rather
Me not, but the brute serpent (in whose shape
Man I deceiv'd.) That which to me belongs,
Is enmity, which he will put between
Me, and mankind; I am to bruise his heel;
His seed, (when is not set) shall bruise my head.
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have th' account
Of my performance: What remains, ye Gods!
But up, and enter now into full bliss?—
So having said, awhile he stood, expecting
Their universal shout, and high applause,
To fill his ear: when contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn! He wonder'd, but not long
Had leisure, wond'ring at himself now more:
His visage drawn he felt to sharp, and spare;
His arms clung to his ribs; his legs entwining
Each other, till supplanted down he fell:
A monstrous serpent on his belly prone,

496. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Reluctant; but in vain! a greater pow'r
Now rul'd him, punish'd in the shape he sin'd,
According to his doom. He would have spoke;
But, hiss for hiss return'd, with forked tongue,
To forked tongue: for, now were all transform'd
Alike, to serpents all, as accessories
To his bold riot: dreadful was the din
Of hissing through the hall! thick swarming now
With complicated monsters, head, and tail;
Scorpion, and asp, and amphisbæna dire,
Cerastes horn'd, hydrus, and elops drear,
And dipsas. (Not so thick swarm'd once the soil
Bedrop'd with blood of Gorgon: or, the isle
Ophiusa.) But, still greatest he the midst,
Now dragon grown; larger than whom the sun
Ingender'd in the Pythian vale on slime.
Huge Python! and his pow'r no less he seem'd
Above the rest still to retain. They all
Him follow'd issuing forth to th' open field;
Where all yet left of that revolted rout,
Heav'n-fall'n, in station stood, or just array;
Sublime with expectation, when to see
In triumph issuing forth their glorious chief.
They saw, but other sight instead! a crowd
Of ugly serpents: horror on them fell,
And horrid sympathy: for, what they saw,
They felt themselves, now changing: down their arms,
Down fell both spear, and shield; down they as fast:
And the dire hiss renew'd, and the dire form
Catch'd, by contagion; like in punishment,
As in their crime. Thus was th' applause they meant,
Turn'd to exploding hiss, triumph to shame,
Cast on themselves from their own mouths. There stood

546. Ps. cxxxii. 18. His enemies will I clothe with shame. —— Hos. iv. 7. I will change their glory into shame.

A grove hard by, sprung up with this their change,
(His will, who reigns above!) to aggravate
Their penance, laden with fruit, like that
Which grew in Paradise, the bait of Eve
Us'd by the tempter: on that prospect strange
Their earnest eyes they fix'd; imagining,
For one forbidden tree, a multitude
Now ris'n, to work them further woe or shame:
Yet, parch'd with scalding thirst, and hunger fierce,
Though to delude them sent, could not abstain:
But, on they roll'd in heaps, and up the trees
Climbing, sat thicker than the snaky locks
That curl'd Megæra: greedily they pluck'd
The fruitage, fair to sight, (like that which grew
Near that bituminous lake where Sodom flam'd:
This, more delusive, not the touch, but taste
Deceiv'd:) they fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes, which th' offended taste
With spattering noise rejected; oft they assay'd,
Hunger and thirst constraining: drug'd as oft
With hatefullest disrelish, writh'd their jaws,
With soot, and cinders fill'd: so, oft they fell
Into the same illusion; not as man, [plagu'd
Whom they triumph'd, once lapsed. Thus were they
And worn with famine, long, and ceaseless hiss,
Till their lost shape, permitted, they resum'd:
Yearly enjoin'd, some say, to undergo
This annual humbling certain number'd days,
To dash their pride, and joy, for man seduc'd.
However, some tradition they dispers'd
Among the heathen, of their purchase got,
And fabled how the serpent, whom they call'd
Ophion, with Eurynome, (the wide
Encroaching Eve perhaps) had first the rule

562. Deut. xxxii. 32. Their grapes are grapes of gall, their vine is of the vine of Sodom, and clusters are bitter. of the fields of Gomorrah: their

Of high Olympus; thence by Saturn driv'n,
And Ops, e'er yet Dictæan Jove was born.
Meanwhile, in paradise the hellish pair
Too soon arriv'd; sin, there in pow'r before,
Once actual; now in body, and to dwell
Habitual habitant; behind her Death,
Close following pace for pace, not mounted yet
On his pale horse: to whom Sin thus began:
Second of Satan sprung, all-conqu'ring Death!
What think'st thou of our empire now? Tho' earn'd
With travel difficult, not better far,
Than still at hell's dark threshold t' have sat watch,
Unnam'd, undreaded, and thyself half starv'd?
Whom thus the sin-born monster answer'd soon:
To me, who with eternal famine pine,
Alike is hell or paradise, or heav'n;
There best, where most with ravine I may meet:
Which here, tho' plenteous, all too little seems
To stuff this maw, this vast unhide-bound corps.
To whom th' incestuous mother thus reply'd:
Thou therefore on these herbs, and fruits, and flow'rs
Feed first; on each beast next, and fish, and fowl;
No homely morsels! and, whatever thing
The scithe of Time mowes down, devour unspar'd:
'Till I in man residing, through the race,
His thoughts, his looks, words, actions, all infect;
And season him thy last, and sweetest prey.
This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds; and for destruction to mature,
Sooner or later: which th' Almighty seeing,
From his transcendent seat the saints among,
To those bright orders utter'd thus his voice:

587. Rom. vi. 6. That the body of sin might be destroyed.
590. Rev. vi. 8. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them—to kill with sword, and with hunger, and with death, and with the beasts of the earth.

See! with what heat these dogs of hell advance,
To waste, and havock yonder world; which I
So fair and good created: and had still
Kept in that state, had not the folly of man
Let in these wasteful furies; who impute
Folly to me: so doth the prince of hell,
And his adherents, that with so much ease
I suffer them to enter, and possess,
A place so heav'nly; and conniving, seem
To gratify my scornful enemies;
That laugh, as if (transported with some fit
Of passion) I to them had quitted all,
At random yielded up to their misrule:
And know not that I call'd, and drew them thither,
My hell-hounds, to lick up the draff, and filth,
Which man's polluting sin with taint had shed
On what was pure: 'till cram'd, and gorg'd, nigh
With suck'd and glutted offal, at one sling [burst,
Of thy victorious arm, well-pleasing Son!
Both sin and death, and yawning grave, at last,
Through Chaos hurl'd, obstruct the mouth of hell
For ever, and seal up his ravenous jaws.
Then, heav'n, and earth renew'd, shall be made pure
To sanctity, that shall receive no stain:
'Till then, the curse pronounc'd on both precedes.
He ended, and the heav'nly audience loud
Sung hallelujah, as the sound of seas,
Through multitude that sung! "Just are thy ways,
"Righteous are thy decrees on all thy works;
"Who can extenuate thee? Next, to the Son
"Destin'd restorer of mankind, by whom

616. Ps. xxii. 16. Dogs have compassed me.

—— Rev. xxii. 15. Without are dogs.

641. Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters,—saying Hallelujah.

643. Rev. xv. 3. Just and true are thy ways, thou King of Saints.

—— Rev. xvi. 7. True and righteous are thy judgments.

" New heav'n, and earth shall to the ages rise ;
" Or down from heav'n descend." Such was their
While the Creator calling forth by name [song,
His mighty Angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold, and heat,
Scarce tolerable: and from the north to call
Decrepit winter: from the south to bring
Solstitial summer's heat. To the blank moon
Her office they prescrib'd: to th' other five,
Their planetary motions, and aspects,
In sextile, square, and trine, and opposite,
Of noxious efficacy; and when to join
In synod unbenign; and taught the fix'd
Their influence malignant when to show'r;
Which of them, rising with the sun, or falling,
Should prove tempestuous. To the winds they set
Their corners; when with bluster to confound
Sea, air, and shore: the thunder, when to roll
With terror through the dark aëreal hall?
Some say, he bid his Angels turn ascance
The poles of earth, twice ten degrees, and more,
From the sun's axle; they with labour push'd
Oblique the centric globe: some say, the sun
Was bid turn reins from th' æquinoctial road
Like distant breadth to Taurus, with the sev'n
Atlantic sisters, and the Spartan twins,
Up to the Tropic Crab; thence, down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn; to bring in change
Of seasons to each clime: else had the spring
Perpetual smil'd on earth, with vernant flow'rs,
Equal in days, and nights, except to those
Beyond the polar circles: to them day

648. Rev. xxi. 2. And I saw the holy city, new Jerusalem, coming down from God, out of heaven.

Had unbenighted shone, while the low sun
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east, or west; which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit,
The sun, as from Thyestean banquet, turn'd
His course intended: else, how had the world
Inhabited, though sinless, more than now
Avoided pinching cold, and scorching heat?
These changes in the heav'ns tho' slow produc'd
Like change on sea, and land; sideral blast,
Vapour, and mist, and exhalation hot;
Corrupt, and pestilent! Now, from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice,
And snow, and hail, and stormy gust, and flaw,
Boreas, and Cæcias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn:
With adverse blast upturns them from the south
Notus and Afer, black with thund'rous clouds
From Sierra Leona: thwart of these, as fierce,
Forth rush the Levant, and the Ponent winds,
Eurus, and Zephyr; with their lateral noise,
Sirocco, and Libecchio. Thus began
Outrage from lifeless things: but, Discord first
(Daughter of Sin,) among th' irrational
Death introduc'd, through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish: to graze the herb all leaving,
Devour'd each other: nor stood much in awe
Of man, but fled him; or, with count'nance grim,
Glar'd on him passing. These were from without
The growing miseries, which Adam saw
Already in part, though hid in gloomiest shade,

710. Unlike to Is. lxv. 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.

To sorrow abandon'd: but, worse felt within!
And, in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:
O miserable of happy! is this the end
Of this new glorious world, and me so late
The glory of that glory, who now become
Accurs'd, of blessed? Hide me from the face
Of God, whom to behold was then my height
Of happiness! Yet well, if here would end
The misery; I deserv'd it, and would bear
My own deservings: but, this will not serve!
All that I eat, or drink, or shall beget,
Is propagated curse: O voice! once heard
Delightfully, "Increase, and multiply;"
Now death to hear! for what can I increase,
Or multiply, but curses on my head?
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? Ill fare our ancestor impure!
For this we may thank Adam! but, his thanks
Shall be the execration! so, besides
Mine own that 'bide upon me, all from me
Shall with a fierce reflux on me redound:
On me, as on their natural centre, light:
Heavy, though in their place! O fleeting joys
Of paradise, dear-bought with lasting woes!
Did I request thee, Maker! from my clay,
To mould me man? Did I solicit thee
From darkness to promote me? Or, here place
In this delicious garden? As my will
Concurr'd not to my being, it were but right,
And equal, to reduce me to my dust;
Desirous to resign, and render back
All I receiv'd; unable to perform
Thy terms too hard, by which I was to hold

718. Is. lvii. 20. Like the troubled sea. —— Gen. iii. 17. Cursed is them. —— 723. Gen. i. 28. God blessed the ground for thy sake.

The good I sought not. To the loss of that,
(Sufficient penalty!) why hast thou added
The sense of endless woes? inexplicable
Thy justice seems. Yet, to say truth, too late,
I thus contest: then should have been refus'd
These terms, whatever, when they were propos'd.
Thou didst accept them: wilt thou enjoy the good,
Then cavil the conditions? And, though God
Made thee without thy leave, what if thy son
Prove disobedient, and reprov'd, retort,
Whereof didst thou beget me? I sought it not!
Would'st thou admit, for his contempt of thee,
That proud excuse? Yet him, not thy election
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly is at his will.
Be it so! for I submit; his doom is fair,
That dust I am, and shall to dust return.
O welcome hour whenever! why delays
His hand to execute, what his decree
Fix'd on this day? Why do I over-live?
Why am I mock'd with death, and lengthen'd out
To deathless pain? How gladly would I meet
Mortality my sentence, and be earth
Insensible! How glad would lay me down,
As in my mother's lap! there I should rest,
And sleep secure: his dreadful voice no more
Would thunder in my ears: no fear of worse
To me, and to my offspring, would torment me
With cruel expectation! yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of man,

754—756. Rom. iii. 5. Is God unrighteous who taketh vengeance? Far be it; for then, how shall God judge the world?

770. Gen iii. 19. Dust thou art, and unto dust shalt thou return.

784, 785. Gen. ii. 7. The Lord God formed man, and breathed into his nostrils the *breath of life*.

Which God inspir'd, cannot together perish
With this corporeal clod: then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? It was but breath
Of life that sin'd: what dies, but what had life
And sin? The body properly hath neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For, though the Lord of all be infinite,
Is his wrath also? Be it! Man is not so,
But mortal doom'd. How can he exercise
Wrath without end on man, whom death must end?
Can he make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held; as argument
Of weakness, not of pow'r. Will he draw out,
For anger's sake, finite to infinite
In punish'd man, to satisfy his rigour,
Satisfy'd never? That were to extend
His sentence beyond dust, and nature's law;
By which all causes else, according still
To the reception of their matter, act;
Not to th' extent or their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense: but, endless misery
From this day onward; which I feel begun
Both in me, and without me; and so last
To perpetuity—Ah me! that fear
Comes thund'ring back with dreadful revolution
On my defenseless head: both death, and I,
Am found eternal, and incorporate both.
Nor I on my part single; in me all
Posterity stands curs'd! fair patrimony
That I must leave ye, sons! O, were I able

816. Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death?

To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me, now your curse! Ah! why should all mankind,
For one man's fault, thus guiltless be condemn'd,
If guiltless? But, from me what can proceed,
But all corrupt; both mind, and will, deprav'd:
Not to do only, but to will the same
With me? How can they then acquitted stand
In sight of God? Him, after all disputes,
Forc'd I absolve: all my evasions vain,
And reasonings, (tho' thro' mazes) lead me still
But to my own conviction; first and last,
On me, me only, (as the source, and spring
Of all corruption) all the blame lights due:
So might the wrath! fond wish! couldst thou support
That burden, heavier than the earth to bear;
Than all the world much heavier; though divided
With that bad woman? Thus, what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge; and concludes thee miserable,
Beyond all past example, and future:
To Satan only like, both crime, and doom.
O conscience! into what abyss of fears,
And horrors, hast thou driv'n me? Out of which
I find no way; from deep to deeper plung'd!
Thus Adam to himself lamented loud,
Through the still night; not now (as e'er man fell)
Wholsome, and cool, and mild; but with black air
Accompany'd; with damps, and dreadful gloom;
Which to his evil conscience represented

824, 825. Job, xiv, 4. Who can bring a clean thing out of an unclean?

828—830. Ps. li. 4. That thou mightest be justified when thou spakest, and be clear when thou judgest.

——— Rom. ix. 14. Is there unrighteousness with God? God forbid.

844. Ps. lxix. 2. I am come into deep waters, where the floods overflow me.

——— Ps. cxxx. 1. Out of the deeps have I cried to thee, O Lord.

All things with double terror. On the ground
Outstretch'd he lay; on the cold ground! and oft
Curs'd his creation; Death as oft accus'd
Of tardy execution, since denounc'd
The day of his offence. Why comes not death,
(Said he) with one thrice acceptable stroke
To end me? Shall truth fail to keep her word?
Justice divine not hasten to be just?
But, death comes not at call; justice divine
Mends not her slowest pace, for pray'rs, or cries!
O woods, O fountains, hillocks, dales, and bow'rs!
With other echo late I taught your shades
To answer, and resound far other song!
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd:
But her with stern regard he thus repell'd:
Out of my sight, thou serpent! that name best
Befits thee, with him leagu'd; thyself as false,
And hateful! nothing wants, but that thy shape,
Like his, and colour serpentine, may shew
Thy inward fraud; to warn all creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falshood, snare them! But for thee
I had persisted happy; had not thy pride,
And wand'ring vanity, when least was safe,
Rejected my forewarning, and disdain'd
Not to be trusted; longing to be seen,
Though by the devil himself; him overweening
To over-reach: but, with the serpent meeting,
Fool'd, and beguil'd; by him thou, I by thee
To trust thee from my side; imagin'd wise,
Constant, mature, proof against all assaults:
And understood not all was but a show,
Rather than solid virtue; all but a rib,
Crooked by nature, bent (as now appears)
More to the part sinister from me drawn;

850. Mark, xiv. 35. He fell on the ground, and prayed.

Well if thrown out, as supernumerary
To my just number found!—O! why did God,
Creator wise! that peopl'd highest heav'n
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature? And not fill the world at once
With men, as Angels, without feminine?
Or find some other way to generate
Mankind? This mischief had not then befall'n,
And more that shall befal: innumerable
Disturbances on earth through female snares,
And straight conjunction with this sex! for, either
He never shall find out fit mate; but such
As some misfortune brings him, or mistake;
Or, whom he wishes most, shall seldom gain
Through her perverseness; but shall see her gain'd
By a far worse: or, if she love, withheld
By parents; or, his happiest choice too late
Shall meet, already link'd, and wedlock-bound
To a fell adversary, his hate, or shame:
Which infinite calamity shall cause
To human life, and houshold peace confound!

He added not, and from her turn'd; but, Eve,
Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble; and, embracing them, besought
His peace, and thus proceeded in her plaint:

Forsake me not thus, Adam! witness heav'n
What love sincere, and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceiv'd! thy suppliant
I beg, and clasp thy knees: bereave me not
(Whereon I live!) thy gentle looks, thy aid,
Thy counsel, in this uttermost distress,
My only strength, and stay! forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, (scarce one short hour perhaps)
Between us two let there be peace! both joining

922. John, vi. 68. To whom shall we go?

(As join'd in injuries) one enmity
Against a foe by doom express assign'd us,
That cruel serpent!—On me exercise not
Thy hatred, for this misery befall'n;
On me, already lost! Me than thyself
More miserable! Both have sin'd! but, thou
Against God only; I, against God, and thee:
And to the place of judgment will return,
There with my cries importune heav'n; that all
The sentence, from thy head remov'd, may light
On me; sole cause to thee of all this woe;
Me! me! only just object of his ire!

She ended weeping; and her lowly plight
Immoveable, 'till peace obtain'd from fault
Acknowledg'd, and deplor'd, in Adam wrought
Commiseration: soon his heart relented
Tow'rds her, his life so late, and sole delight
Now at his feet submissive in distress!
Creature so fair his reconcilement seeking
His counsel, (whom she had displeas'd) his aid!
As one disarm'd, his anger all he lost;
And thus with peaceful words uprais'd her soon.

Unwary! and too desirous (as before,
So now) of what thou know'st not, thou desir'st
The punishment all on thyself! Alas!
Bear thine own first; ill able to sustain
His full wrath, whose thou feel'st as yet least part;
And my displeasure bear'st so ill. If pray'rs
Could alter high decrees, I to that place
Would speed before thee: and be louder heard,
That on my head all might be visited;
Thy frailty, and infirmer sex, forgiv'n;
To me committed, and by me expos'd.
But, rise! let us no more contend, nor blame
Each other; blam'd enough elsewhere! but, strive
In offices of love, how we may lighten

931. Ps. li. 4. Against thee, thee only have I sinned.

936. 1 Sam. xxv. 24. Upon me —upon me let this iniquity be.

Each other's burthen, in our share of woe:
Since this day's death denounc'd (if ought I see)
Will prove no sudden, but a slow-pac'd, evil;
A long day's dying, to augment our pain:
And to our seed (O hapless seed) deriv'd.
To whom thus Eve, recov'ring heart, reply'd:
Adam! by sad experiment, I know
How little weight my words with thee can find,
Found so erroneous; thence by just event
Found so unfortunate: nevertheless,
Restor'd by thee, (vile as I am!) to place
Of new acceptance, hopeful to regain
Thy love (the sole contentment of my heart,
Living, or dying) from thee I will not hide
What thoughts in my unquiet breast are ris'n;
Tending to some relief of our extremes,
Or end; though sharp, and sad, yet tolerable
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd
By Death at last, (and miserable it is
To be to others cause of misery,
Our own begotten; and of our loins to bring
Into this cursed world a woeful race;
That after wretched life, must be at last
Food for so foul a monster!) in thy pow'r
It lies yet, e'er conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art, childless remain: so death
Shall be deceiv'd his glut; and with us two
Be forc'd to satisfy his rav'nous maw.
But if thou judge it hard, and difficult,
Conversing, looking, loving to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing

961. Gal. vi. 2. Bear ye one another's burthens, and so fulfil the law of Christ.

With like desire: (which would be misery
And torment, less than none of what we dread)
Then (both ourselves and seed at once to free
From what we fear for both) let us make short—
Let us seek death;—or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears,
That shew no end but death; and have the pow'r,
Of many ways to die the shortest chusing,
Destruction with destruction to destroy?—
She ended here, or vehement despair
Broke off the rest, so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.
But Adam, with such counsel nothing sway'd,
To better hopes his more attentive mind
Lab'ring had rais'd; and thus to Eve reply'd:
Eve! thy contempt of life, and pleasure, seems
To argue in thee something more sublime,
And excellent, than what thy mind contemns.
But, self-destruction therefore sought, refutes
That excellence thought in thee: and implies,
Not thy contempt, but anguish, and regret,
For loss of life, and pleasure, over-lov'd.
Or, if thou covet death, as utmost end
Of misery; so thinking to evade
The penalty pronounc'd; doubt not but God
Hath wiselier arm'd his vengeful ire, than so
To be forestall'd: much more I fear, lest death,
So snatch'd, will not exempt us from the pain
We are by doom to pay. Rather, such acts
Of contumacy will provoke the Highest,
To make death in us live! Then, let us seek

1001. In Eve's speech, the language of despair; and in Adam's, the sentiments of a mind enlightened and encouraged by the *word of God*.

—— Jonah, iv. 3. Take, I beseech thee, O Lord, my life from me; for it is better for me to die than to live.

1023—1086. The resolutions of faith and hope, founded upon the word of God.

Some safer resolution; which methinks
I have in view, calling to mind with heed
Part of our sentence, that "*thy seed shall bruise*
"*The serpent's head:*" Piteous amends! unless
Be meant (whom I conjecture) our grand foe,
Satan: who, in the serpent, hath contriv'd
Against us this deceit. To crush his head
Would be revenge indeed! which will be lost
By death brought on ourselves; or childless days
Resolv'd, as thou proposest: so, our foe
Shall 'scape his punishment ordain'd; and we
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against ourselves; and wilful barrenness,
That cuts us off from hope; and savors only
Rancour and pride, impatience, and despite,
Reluctance against God, and his just yoke
Laid on our neck. Remember with what mild
And gracious temper he both heard, and judg'd,
Without wrath, or reviling. We expected
Immediate dissolution, which we thought
Was meant by death that day: when lo! to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb. On me the curse aslope
Glanc'd on the ground; with labour I must earn
My bread: what harm? Idleness had been worse:
My labour will sustain me. And, lest cold,
Or heat, should injure us, his timely care
Hath, unbesought, provided; and his hands
Cloath'd us unworthy; pitying while he judg'd.
How much more, if we pray him, will his ear
Be open, and his heart to pity incline?
And teach us further by what means to shun

—— 1. Kings, xx. 31. Go out to the king of Israel; peradventure he will save thy life.

—— Jonah, iii. 9. Who can tell, if God will turn, and repent, that we perish not.

Th' inclement seasons, rain, ice, hail, and snow;
Which now the sky, with various face, begins
To shew us in this mountain; while the winds
Blow moist, and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek
Some better shroud, some better warmth, to cherish
Our limbs benum'd; e'er this diurnal star
Leave cold the night, how we his gather'd beams
Reflected, may with matter sere foment;
Or, by collision of two bodies, grind
The air attrite to fire; as late the clouds
Justling, or push'd with winds, rude in their shock
Tine the slant light'ning; whose thwart frame driv'n
Kindles the gummy bark of fir, and pine; [down,
And sends a comfortable heat from far,
Which might supply the sun. Such fire to use,
And what may else be remedy, or cure
To evils, which our own misdeeds have wrought;
He will instruct us praying, and of grace
Beseeching him. So as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, 'till we end
In dust; our final rest, and native home!
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent; and there confess
Humbly our faults, and pardon beg, with tears
Wat'ring the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?

1086. Joel, ii. 12, 13. Therefore also now, saith Jehovah, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.

Undoubtedly he will relent, and turn
From his displeasure: in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?
So spake our father penitent: nor Eve
Felt less remorse. They forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent; and both confess'd
Humbly their faults; and pardon begg'd; with tears
Wat'ring the ground: and with their sighs the air
Frequenting, sent from hearts contrite; in sign
Of sorrow unfeign'd, and humiliation meek.

1093. Luke, xv. 18. I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

THE END OF THE TENTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK X.

Ver.

68. Æn. 76. Mihi jussa capessere fas est.
155. Cicero. Partes lenitatis, severitatis personam.
273. Lucan VII. 831. Jamque diu volucres.
280. Georg. I. 376. Patulis captavit naribus auras.
297. Claudian I. 279. Rigida cum Gorgone Perseus.
304. Æn. VI. 126. Facilis descensus averni.
306. Georg. IV. 176. Si parva licet componere.
412. Met. II. 791. Florentia protcrit arva.
417. Georg. II. 161. Indignatum stridoribus æquor.
441. Æn. I. 439. Infert se septus nebulâ.
514. Met. IV. 575. Dixit et ut serpens.
526. Met. IV. 616. Gorgoniæ capitis guttæ.
529. Met. I. 438. Te quoque maxime Python.
560. Met. IV. 771. Crinita draconibus ora.
569. Georg. II. 246. Sensu torquebit amaror.
580. Apoll. Arg. I. Ηειδεν δ' ως πρωτον.
616. Sophocl. Electra. 1385. Ιδετ' οπη προνεμεται.
655. Statius Theb. I. 160. Madide tepentes igne Noti.
697. Claud. Proserp. I. 69. Gravis armatur Boreas.
699. Æn. I. 85. Creberque procellis Africus.
854. Sophocl Philoc. 793. Ω θανατε θανατε.
888. Eurip. Hippol. 616. Ω Ζευ τι δη Κιβδηλον.
936. Æn. IX. 427. Me, Me—in Me convertite.
1007. Æn. IV. 499. Hæc effata silet, pallor simul occupat ora.
1066. Hor. Od. IV. III. Spissæ nemorum comæ.
1073. Æn. I. 175. Arida circum nutrimenta.
Lucr. V. 1091. Fulmen detulit in terras.

ELEVENTH BOOK

OF

PARADISE LOST.

THE

ELEVENTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents, now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the Angel leads him up to a high hill; sets before him in vision what shall happen, till the flood.

PARADISE LOST.

BOOK XI.

THUS they, in lowliest plight! repentant stood
Praying; for, from the mercy-seat above,
Prevenient grace descending, had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead; that sighs now breath'd
Unutterable; which the spirit of pray'r
Inspir'd, and wing'd for heav'n with speedier flight
Than loudest oratory. Yet, their port
Not of mean suitors; nor important less
Seem'd their petition, than when the ancient pair
In fables old (less ancient yet than these)
Deucalion, and chaste Pyrrha, to restore

2. Exod. xxv. 17, 21, 22. And thou shalt make a mercy-seat of pure gold; and thou shalt put the mercy-seat above upon the ark; and there will I meet with thee.

4. Ezek. xxxvi. 26.—I will take away the stony heart out of your flesh, and will give you an heart of flesh.

6. Rom. viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8. Dr. Newton takes notice here, that "Milton has been often "censured for his frequent al- "lusions to the heathen mytho- "logy, and for mixing fables "with sacred truths: but it may "be observed in favour of him, "that what he borrows from "the heathen mythology, he "commonly applies only by way "of similitude; and a similitude "from thence may illustrate his "subject as well as from any "thing else." To which may be added, that Milton resembled Bezaleel, who was to make the furniture of the tabernacle. Like him he was endowed with extraordinary talents; and like him he employed Egyptian gold to embellish his work.

The race of mankind drown'd, before the shrine
Of Themis stood devout. To heav'n their pray'rs
Flew up, nor miss'd the way, by envious winds
Blown vagabond, or frustrate: in they pass'd
Dimensionless, thro' heav'nly doors; then clad
With incense, where the golden altar fum'd,
By their Great Intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began:

See, Father! what first-fruits on earth are sprung
From thy implanted grace in man! these sighs,
And pray'rs, which in this golden censer, mix'd
With incense, I thy priest, before thee bring:
Fruits of more pleasing savour, from thy seed,
Sown with contrition in his heart, than those
Which (his own hand manuring) all the trees
Of paradise could have produc'd, e'er fall'n
From innocence. Now therefore, bend thine ear
To supplication; hear his sighs, though mute!
Unskilful with what words to pray, let me
Interpret for him: me, his advocate,
And propitiation; all his works on me,
Good, or not good, ingraft: my merit those
Shall perfect; and for these, my death shall pay.
Accept me; and, in me, from these receive
The smell of peace tow'rd mankind: let him live
Before thee reconcil'd, (at least his days
Number'd) tho' sad; 'till death (his doom, which I
To mitigate thus plead, not to reverse)
To better life shall yield him; where with me
All my redeem'd may dwell, in joy, and bliss;

22—25. Rev. viii. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

33. 1 John, ii. 1, 2. We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

43. John, xvii. 20, 21, 22.

Made one with me, as I with thee am one.
To whom the Father, without cloud, serene.
All thy request for man, accepted Son!
Obtain; all thy request was my decree.
But, longer in that paradise to dwell,
The law I gave to nature him forbids.
Those pure immortal elements, that know
No gross, no unharmonious mixture foul,
Eject him, tainted now; and purge him off,
(As a distemper) gross, to air as gross,
And mortal food; as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things; and of incorrupt
Corrupted. I, at first, with two fair gifts
Created him endow'd; with happiness,
And immortality: that, fondly lost,
This other, serv'd but to eternize woe;
Till I provided death: so death becomes
His final remedy: and (after life
Try'd in sharp tribulation, and refin'd
By faith and faithful works) to second life,
(Wak'd in the renovation of the just)
Resigns him up, with heav'n, and earth renew'd.
But let us call to synod all the blest,
Thro' heav'ns wide bounds; from them I will not hide
My judgments, how with mankind I proceed;
As how with peccant Angels late they saw;
And in their state, tho' firm, stood more confirm'd.
He ended, and the Son gave signal high
To the bright minister that watch'd: he blew

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee: that they also may be one in us, and the glory which thou gavest me, I have given them; that they may be one, even as we are one.

61. 1 Cor. iii. 21, 22. All things are yours, whether life, or *death*, or things present, or things to come.

His trumpet (heard in Oreb since, perhaps,
When God descended, and perhaps once more
To sound at general doom). Th' angelic blast
Fill'd all the regions: from their blissful bow'rs
Of amarantine shade, fountain, or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high;
And took their seats, till from his throne supreme
Th' Almighty thus pronounc'd his sov'reign will:
O Sons! like one of us man is become
To know both good, and evil, since his taste
Of that defended fruit: but, let him boast
His knowledge of good lost, and evil got:
Happier! had it suffic'd him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite;
My motions in him; longer than they move,
His heart I know how variable, and vain,
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, (dream at least to live
For ever) to remove him I decree,
And send him from the garden forth, to till
The ground whence he was taken: fitter soil!
Michael, this my behest have thou in charge!

74. Deut. iv. 15. The day that Jehovah spake unto you in Horeb, out of the midst of the fire.

—— Exod. xix. 19. The voice of the trumpet sounded long, and waxed louder and louder.

76. 1 Cor. xv. 52. The trumpet shall sound.

79. Rev. vii. 17. Living fountains of waters.

—— Rev. xxi. 1. A pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

84—98. Gen. iii. 22, 23. And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

90. Zec. xii. 10. And I will pour upon them the spirit of grace and of supplications; and they shall mourn.

Take to thee from among the cherubim
Thy choice of flaming warriors; lest the fiend,
(Or in behalf of man, or to invade
Vacant possession) some new trouble raise:
Haste thee! and from the paradise of God,
Without remorse, drive out the sinful pair;
From hallow'd ground th' unholy: and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urg'd,
(For I behold them soften'd, and with tears
Bewailing their excess) all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate: reveal
To Adam what shall come in future days,
As I shall thee enlighten: intermix
My cov'nant in the woman's seed renew'd:
So send them forth, though sorrowing, yet in peace.
And on the east side of the garden place
(Where entrance up from Eden easiest climbs)
Cherubic watch: and of a sword the flame
Wide-waving; all approach far off to fright,
And guard all passage to the tree of life:
Lest paradise a receptacle prove
To spirits foul, and all my trees their prey;
With whose stol'n fruit man once more to delude.

He ceas'd; and th' Arch-angelic pow'r prepar'd
For swift descent; with him the cohort bright
Of watchful cherubim: four faces each
Had, like a double Janus; all their shape
Spangled with eyes, more numerous than those

108—113. Is. lvii. 15, 16. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made.

Of Argus; and more wakeful than to drowse,
Charm'd with Arcadian pipe, the past'ral reed
Of Hermes, or his opiate rod. Meanwhile,
To re-salute the world with sacred light
Leucothea wak'd; and with fresh dews imbalm'd
The earth; when Adam, and first matron Eve,
Had ended now their orisons; and found
Strength added from above; new hope to spring
Out of despair: joy, but with fear yet link'd;
Which thus to Eve his welcome words renew'd:
Eve! easily may faith admit, that all
The good which we enjoy, from heav'n descends;
But, that from us ought should ascend to heav'n,
So prevalent, as to concern the mind
Of God high-blest; or, to incline his will;
Hard to belief may seem: yet this will pray'r,
Or one short sigh of human breath, upborne
Ev'n to the seat of God. For, since I sought
By pray'r th' offended Deity t' appease;
Kneel'd, and before him humbl'd all my heart;
Methought I saw him placable, and mild,
Bending his ear; persuasion in me grew
That I was heard with favour; peace return'd
Home to my breast; and to my memory
His promise, that "thy seed shall bruise our foe:"
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence, hail to thee!
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee
Man is to live; and all things live for man!
To whom thus Eve, with sad demeanor meek:
Ill-worthy I, such title should belong

138. Ps. cxxviii. 3. In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul.

157. 1 Sam. xv. 32. Surely the bitterness of death is past.

160. Gen. iii. 20. And Adam called his wife's name Eve, because she was the mother of all living.

To me transgressor! who, for thee ordain'd
A help, became thy snare: to me reproach
Rather belongs, distrust, and all dispraise!
But, infinite in pardon was my Judge,
That I, who first brought death on all, am grac'd
The source of life: next favourable, thou;
Who highly thus t' intitle me vouchsaf'st:
Far other name deserving! But, the field
To labour calls us, now with sweat impos'd,
Though after sleepless night: for, see! the morn,
All unconcern'd with our unrest, begins
Her rosy progress smiling: let us forth;
I never from thy side henceforth to stray,
Where e'er our day's work lies; tho' now enjoin'd
Laborious, 'till day droop: while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, tho' in fall'n state, content!

So spake, so wish'd much-humbled Eve; but fate
Subscrib'd not: nature first gave signs, impress'd
On bird, beast, air; air suddenly eclips'd,
After short blush of morn: nigh in her sight,
The bird of Jove, stoop'd from his aëry tour,
Two birds of gayest plume before him drove:
Down from a hill the beast that reigns in woods,
(First hunter then) pursu'd a gentle brace,
Goodliest of all the forest, hart, and hind;
Direct to th' eastern gate was bent their flight.
Adam observ'd, and with his eye the chace
Pursuing, not unmov'd, to Eve thus spake:

O Eve! some further change awaits us nigh,
Which heav'n, by these mute signs in nature, shews,
Forerunners of his purpose: or to warn
Us, haply too secure, of our discharge
From penalty, because from death releas'd
Some days: how long, and what 'till then our life,
Who knows? Or more than this, that we are dust,
And thither must return, and be no more?
Why else this double object in our sight,

Of flight pursu'd in th' air, and o'er the ground,
One way the self-same hour? Why in the east
Darkness e'er day's mid-course? and morning-light
More orient in yon western cloud, that draws
O'er the blue firmament, a radiant white;
And slow descends, with something heav'nly fraught?
He err'd not; for by this the heav'nly bands
Down from a sky of jasper lighted now
In paradise, and on a hill made halt:
A glorious apparition! had not doubt,
And carnal fear, that day dim'd Adam's eye.
Not that more glorious, when the angels met
Jacob, in Machanaim; where he saw
The field pavilion'd with his guardians bright:
Nor that, which on the flaming mount appear'd
In Dothan; cover'd with a camp of fire,
Against the Syrian king; who to surprise
One man, assassin like, had levy'd war;
War unproclaim'd. The princely hierarch,
In their bright stand, there left his pow'rs, to seize
Possession of the garden: he alone,
To find where Adam shelter'd, took his way;
Not unperceiv'd of Adam, who to Eve,
While the great visitant approach'd, thus spake:
Eve! now expect great tidings, which perhaps

213. Gen. xxxii. 1, 2. And Jacob went on his way, and the angels of God met him: and when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.

216. 2 Kings, vi. 13, 14, 15, 16, 17. And it was told him, saying, Behold he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early and gone forth, behold an host compassed the city, both with horses and chariots: and his servant said unto him, Alas, my master, how shall we do? and he answered, Fear not; for they that be with us, are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses, and chariots of fire, round about Elisha.

Of us will soon determine; or impose
New laws to be observ'd: for, I descry,
From yonder blazing cloud that veils the hill,
One of the heav'nly host; and by his gait,
None of the meanest: some great potentate,
Or of the thrones above; such majesty
Invests him coming! yet not terrible,
That I should fear; nor sociably mild,
As Raphael, that I should much confide;
But solemn, and sublime: whom not t' offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-angel soon drew nigh;
Not in his shape celestial, but as man
Clad to meet man: over his lucid arms
A military vest of purple flow'd;
Livelier than Meliboean, or the grain
Of Sarra, worn by kings, and heroes old,
In time of truce; Iris had dipp'd the woof;
His starry helm unbuckled, shew'd him prime
In manhood, where youth ended: by his side
(As in a glist'ring zodiac) hung the sword,
Satan's dire dread; and in his hand the spear.
Adam bow'd low: he, kingly, from his state
Inclin'd not, but his coming thus declar'd:
Adam! heav'ns high behest no preface needs:
Sufficient that thy pray'rs are heard, and death,
(Then due by sentence, when thou didst transgress)
Defeated of his seizure, many days
Giv'n thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done
May'st cover: well may then thy Lord, appeas'd,
Redeem thee quite from death's rapacious claim:
But, longer in this paradise to dwell
Permits not: to remove thee I am come,
And send thee from the garden forth, to till

252. Is. xxxviii. 5. Thus saith the Lord, I have heard thy prayer.

The ground whence thou wast taken, fitter soil!
He added not; for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound! Eve, who, unseen,
Yet all had heard, with audible lament
Discover'd soon the place of her retire.
O unexpected stroke, worse than of death!
Must I thus leave thee, paradise? thus leave
Thee, native soil! these happy walks, and shades,
Fit haunt of gods? where I had hope to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both! O, flow'rs!
That never will in other climate grow;
My early visitation, and my last
At ev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye names!
Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?
Thee, lastly, nuptial bow'r! by me adorn'd
With what to sight, or smell, was sweet! from thee
How shall I part, and whither wander down
Into a lower world; to this obscure,
And wild? How shall we breathe in other air
Less pure, accustom'd to immortal fruits?
Whom thus the angel interrupted mild:
Lament not, Eve! but patiently resign
What justly thou hast lost: nor set thy heart,
Thus over fond, on that which is not thine.
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound:
Where he abides, think there thy native soil.
Adam, by this from the cold sudden damp
Recov'ring, and his scatter'd spirits return'd;
To Michael thus his humble words address'd:
Celestial! whether among the thrones, or nam'd
Of them the highest; for such of shape may seem
Prince above princes! gently hast thou told
Thy message, which might else in telling wound,

And, in performing, end us: what besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place (our sweet
Recess, and only consolation left
Familiar to our eyes!) all places else
Inhospitable appear, and desolate;
Nor knowing us, nor known. And if by pray'r
Incessant, I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries.
But, pray'r against his absolute decree
No more avails, than breath against the wind,
Blown stifling back on him that breaths it forth:
Therefore to his great bidding I submit!
This most afflicts me, that departing hence,
As from his face I shall be hid, depriv'd
His blessed count'nance! Here I could frequent
With worship, place by place, where he vouchsaf'd
Presence divine: and to my sons relate;
"On this mount he appear'd: under this tree
"Stood visible; among these pines his voice
"I heard; here with him at this fountain talk'd."
So many grateful altars I would rear
Of grassy turf; and pile up every stone
Of lustre, from the brook; in memory,
Or monument to ages: and thereon
Offer sweet-smelling gums, and fruits, and flow'rs.
In yonder nether world where shall I seek
His bright appearances, or foot-step trace?
For though I fled him angry, yet recall'd
To life prolong'd, and promis'd race, I now
Gladly behold, though but his utmost skirts

310. Luke, xviii. 5. Lest by her continual coming she weary me.

316. Gen. iv. 14. From thy face shall I be hid. —— Ps. iv. 6. O Jehovah, lift thou up the light of thy countenance upon us.

Of glory; and far off his steps adore.
To whom thus Michael with regard benign:
Adam! thou know'st heav'n his, and all the earth;
Not this rock only, his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual pow'r, and warm'd.
All th' earth he gave thee to possess, and rule;
No despicable gift! surmise not then
His presence to these narrow bounds confin'd
Of Paradise, or Eden: this had been
Perhaps thy capital seat, from whence had spread
All generations: and had hither come,
From all the ends of th' earth to celebrate
And reverence thee, their great progenitor.
But, this pre-eminence thou hast lost; brought down
To dwell on even ground now with thy sons.
Yet, doubt not but in valley, and in plain,
God is, as here; and will be found alike
Present; and of his presence many a sign
Still following thee, still compassing thee round
With goodness, and paternal love, his face
Express, and of his steps the track divine,
Which that thou may'st believe, and be confirm'd
E'er thou from hence depart: know, I am sent
To shew thee what shall come in future days
To thee, and to thy offspring: good with bad
Expect to hear; supernal grace contending
With sinfulness of men; thereby to learn

333. Exod. xxxiii. 22, 23. While my glory passeth by, I will put thee in a clift of the rock—and thou shalt see my back parts, but my face shall not be seen.

337. Acts, xvii. 28. In him we live, and move, and have our being.

350. 1 Kings, xx. 28. The Syrians have said, Jehovah is God of the hills, but he is not God of the valleys.

353. Ex. xxxiii. 19. I will make all my goodness pass before thee.

—— Jer. xxxi. 9. I am a father to Israel.

359. Gen. vi. 3. My spirit shall not always strive with man.

True patience; and to temper joy with fear,
And pious sorrow; equally inur'd
By moderation either state to bear,
Prosperous, or adverse: so shalt thou lead
Safest thy life, and best prepar'd indure
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drench'd her eyes)
Here sleep below; while thou to foresight wak'st;
As once thou slept'st, whilst she to life was form'd.
To whom thus Adam gratefully reply'd:
Ascend, I follow thee, safe guide! the path
Thou lead'st me; and to the hand of heav'n submit,
However chast'ning! to the evil, turn
My obvious breast; arming to overcome
By suffering, and earn rest from labour won;
If so I may attain! So both ascend,
In the visions of God. It was a hill,
Of paradise the highest; from whose top
The hemisphere of earth, in clearest ken,
Stretch'd out to th' amplest reach of prospect lay.
Not high'r that hill, or wider looking round,
Whereon (for different cause) the tempter set
Our second Adam, in the wilderness;
To shew him all earth's kingdoms, and their glory.
His eye might there command wherever stood
City, of old or modern fame; the seat
Of mightiest empire: from the destin'd walls
Of Cambalu, seat of Cathaian Can;
And Samarc and by Oxus, Temir's throne;
To Pekin, of Sinæan kings: and thence
To Agra, and Lahor, of great Mogul;

361. Ps. ii. 11. Serve Jehovah with fear, and rejoice with trembling.

363. Phil. iv. 5. Let your moderation be known to all men.

377. Ezek. viii. 3. The spirit brought me in the visions of God to Jerusalem.

383, 1. Cor. xv. 45. 47. The last Adam—The second man is the Lord from heaven.

384. Matt. iv. 8. All the kingdoms of the world, and the glory of them.

Down to the golden Chersonese: or where
The Persian in Ecbatan sat; or since
In Hispahan: or, where the Russian Czar
In Moscow; or the Sultan in Bizance,
Turchestan-born: nor could his eye not ken
Th' empire of Negus, to his utmost port
Ercoco; and the less maritime kings,
Mombaza, and Quiloa, and Melind,
And Sofala (thought Ophir) to the realm
Of Congo, and Angola, farthest south:
Or thence, from Niger flood to Atlas mount,
The kingdoms of Almansor, Fez, and Sus,
Morocco, and Algiers, and Tremisen:
Or Europe thence, and where Rome was to sway
The world: in spirit perhaps he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa: and yet unspoil'd
Guiana; whose great city Geryon's sons
Call El Dorado. But, to nobler sights,
Michael from Adam's eyes the film remov'd,
Which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasy, and rue,
The visual nerve; for he had much to see;
And from the well of life three drops instill'd.
So deep th' pow'r of these ingredients pierc'd
(Ev'n to the inmost seat of mental sight)
That Adam, now inforc'd to close his eyes
Sunk down, and all his spirits became entrans'd:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd:

Adam! now ope thine eyes; and first behold
Th' effects, which thy original crime hath wrought
In some to spring from thee; who never touch'd
Th' excepted tree; nor with the snake conspir'd;
Nor sin'd thy sin; yet from that sin derive

416. Ps. xxxvi. 9. With thee is the fountain of life.

427. Exod. xxxii. 30. Ye have sinned a great sin.

Corruption, to bring forth more violent deeds.
His eyes he open'd, and beheld a field,
Part arable, and tilth; whereon were sheaves
New reap'd: the other part, sheep-walks and folds:
In th' midst, an altar, as the land-mark, stood;
Rustic, of grassy sod: thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf;
Uncull'd, as came to hand: a shepherd next,
More meek, came with the firstlings of his flock,
Choicest, and best: then sacrificing, laid
The inwards, and their fat, with incense strew'd,
On the cleft wood, and all due rites perform'd:
His off'ring soon propitious fire from heav'n
Consum'd, with nimble glance, and grateful steam:
The other's not, for his was not sincere.
Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stone,
That beat out life: he fell; and, deadly pale,
Groan'd out his soul, with gushing blood effus'd!
Much at the sight was Adam in his heart
Dismay'd, and thus in haste to th' Angel cry'd:
O Teacher! some great mischief hath befall'n
To that meek man, who well had sacrific'd:
Is piety thus, and pure devotion paid?
T' whom Michael thus (he also mov'd) reply'd:
These two are brethren, Adam, and to come
Out of thy loins: th' unjust the just hath slain
For envy, that his brother's offering found

429—443. Gen. iv. 2, 3, 4, 5. Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time —Cain brought of the fruit of the ground, an offering unto Jehovah. And Abel he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect unto Abel, and to his offering. But unto Cain, and to his offering, he had not respect. And Cain was very wroth.

444. Gen. iv. 8. And Cain talked with Abel, his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

From heav'n acceptance: but, the bloody fact
Will be aveng'd; and th' other's faith, approv'd,
Lose no reward; though here thou see him die,
Rolling in dust, and gore. To which our sire:
Alas, both for the deed, and for the cause!
But, have I now seen Death? is this the way
I must return to native dust? O sight
Of terror, foul, and ugly to behold,
Horrid to think, how horrible to feel!
To whom thus Michael: Death thou hast seen
In his first shape on man: but many shapes
Of death, and many are the ways that lead
To his grim cave: all dismal! yet to sense
More terrible at th' entrance, than within.
Some (as thou saw'st) by violent stroke shall die;
By fire, flood, famine: by intemperance more,
In meats, and drinks, which on the earth shall bring
Diseases dire: of which a monstrous crew
Before thee shall appear; that thou may'st know
What misery th' inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazar-house it seem'd; wherein were laid
Numbers of all diseas'd: all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all fev'rous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone, and ulcer, cholic pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthma's, and joint-racking rheums.
Dire was the tossing! deep the groans! Despair
Tended the sick, busiest from couch to couch:

458. Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh.

And over them triumphant Death his dart
Shook; but delay'd to strike, though oft invok'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept,
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space; 'till firmer thoughts restrain'd excess,
And scarce recovering words his plaint renew'd:
O miserable mankind! to what fall
Degraded, to what wretched state reserv'd!
Better end here unborn! why is life giv'n,
To be thus wrested from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offer'd; or, soon beg to lay it down;
Glad to be so dismiss'd in peace. Can thus
Th' image of God in man, (created once
So goodly, and erect, though faulty since!)
To such unsightly sufferings be debas'd,
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And, for his Maker's image sake, exempt?
Their Maker's image, answer'd Michael, then
Forsook them, when themselves they vilify'd
To serve ungovern'd appetite: and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject in their punishment,
Disfiguring not God's likeness, but their own;
Or, if his likeness, by themselves defac'd:
While they pervert pure nature's healthful rules
To loathsome sickness: worthily since they
God's image did not reverence in themselves.

525. Rom. i. 21. 24. When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

I yield it just, said Adam, and submit!
But, is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?
There is, said Michael, if thou well observe
The rule of not too much; by temp'rance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight;
Till many years over thy head return:
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap; or, be with ease
Gather'd, not harshly pluck'd: for death mature.
This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty; which will
To wither'd, weak, and grey; thy senses then [change
Obtuse, all taste of pleasure must forego,
To what thou hast; and, for the air of youth,
(Hopeful and cheerful) in thy blood will reign
A melancholy damp of cold, and dry,
To weigh thy spirits down; and last consume
The balm of life. To whom our ancestor:
Henceforth I fly not death, nor would prolong
Life much! bent rather, how I may be quit,
Fairest, and easiest of this cumb'rous charge;
Which I must keep till my appointed day
Of rend'ring up, and patiently attend
My dissolution! Michael reply'd:
Nor love thy life, nor hate; but what thou liv'st,
Live well; how long, or short, permit to heaven:
And now prepare thee for another sight.
He look'd, and saw a spacious plain, whereon

540, 541. Eccl. xii. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

550. Job, xiv. 14. All the days of my appointed time will I wait, till my change come.

554. Rom. xiv. 7, 8. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's.

Were tents of various hue: by some, were herds
Of cattle grazing: others, whence the sound
Of instruments, that made melodious chime,
Was heard, of harp, and organ; and who mov'd
Their stops, and chords, were seen: his volant touch
Instinct through all proportions, low, and high,
Fled, and pursu'd transverse the resonant fugue.
In other part, stood one who at the forge
Lab'ring, two massy clods of iron and brass,
Had melted (whether found where casual fire
Had wasted woods, on mountain, or in vale,
Down to the veins of earth; thence gliding hot
To some cave's mouth; or, whether wash'd by stream
From under-ground) the liquid ore he drain'd
Into fit moulds prepar'd; from which he form'd
First his own tools: then, what might else be wrought
Fusil, or grav'n in metal. After these,
(But on the hither side) a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended: by their guise
Just men they seem, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserve
Freedom, and peace to men: they on the plain
Long had not walk'd, when from the tents, behold
A bevy of fair women; richly gay
In gems, and wanton dress: to th' harp they sung
Soft amorous ditties, and in dance came on.
The men; tho' grave, ey'd them, and let their eyes
Rove without rein; till in the amorous net
First caught, they lik'd, and each his liking chose:
And now of love they treat, till th' evening star
(Love's harbinger) appear'd; then all in heat

557—573. Gen. iv. 20, 21, 22. Jabal was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and organ; and Tubal-Cain was an instructor of every artificer in brass and iron.

They light the nuptial torch; and bid invoke
Hymen, then first to marriage rites invok'd:
With feast, and music, all the tents resound.
Such happy interview, and fair event
Of love, and youth not lost, songs, garlands, flowers,
And charming symphonies, attach'd the heart
Of Adam, soon inclin'd t' admit delight,
(The bent of nature!) which he thus express'd:
True opener of mine eyes, prime Angel blest!
Much better seems this vision, and more hope
Of peaceful days portends, than those two past:
Those were of hate, and death, or pain much worse;
Here, nature seems fulfill'd in all her ends.
To whom thus Michael. Judge not what is best
By pleasure, though to nature seeming meet;
Created, as thou art, to nobler end,
Holy, and pure, conformity divine!
Those tents thou saw'st so pleasant, were the tents
Of wickedness; wherein shall dwell his race
Who slew his brother: studious they appear
Of arts that polish life; inventors rare;
Unmindful of their maker, though his spirit
Taught them; but they his gifts acknowledg'd none.
Yet, they a beauteous offspring shall beget.
For, that fair female-troop thou saw'st, that seem'd
Of goddesses, so blithe, so smooth, so gay;
Yet, empty of all good, wherein consists
Woman's domestic honour: and chief praise,
Bred only, and completed, to the taste
Of lustful appetence; to sing, to dance,
To dress, and troul the tongue, and roll the eye,
To these, that sober race of men (whose lives
Religious, titled them the sons of God)

606. Rom. viii. 29. He predestinated them to be conformed to the image of his son.

611. Exod. xxxv. 30, 31, 32. See Jehovah hath called Bezaleel, and hath filled him with the spirit of God; to devise curious works.

622. Gen. vi. 2. 4, 5. The sons of God saw the daughters

Shall yield up all their virtue, all their fame,
Ignobly! to the trains, and to the smiles
Of these fair atheists; and now swim in joy,
(Ere long to swim at large) and laugh: for which
The world ere long a world of tears must weep!
To which thus Adam, of short joy bereft.
O pity, and shame! that they, who to live well,
Enter'd so fair, should turn aside to tread
Paths indirect, or in the mid-way faint!
But, still I see the tenor of man's woe
Hold on the same, from woman to begin.
From man's effeminate slackness it begins,
(Said the Angel) who should better hold his place
By wisdom, and superior gifts receiv'd.
But, now prepare thee for another scene.
He look'd, and saw wide territory spread
Before him, towns, and rural works between:
Cities of men, with lofty gates, and tow'rs,
Concourse in arms; fierce faces threat'ning wars;
Giants of mighty bone, and bold emprise
Part wield their arms; part curb the foaming steed:
Single, or in array of battle rang'd,
Both horse and foot: nor idly must'ring stood;
One way, a band select from forage drives
A herd of beeves, fair oxen, and fair kine,
From a fat meadow-ground; or, fleecy flock,
Ewes, and their bleating lambs, over the plain,
Their booty: scarce with life the shepherds fly;
But call in aid; which makes a bloody fray.
With cruel tournament the squadrons join!
Where cattle pastur'd late, now, scatter'd lies
With carcases and arms, th' ensanguin'd field,

of men, that they were fair: and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown. And God saw that the wickedness of men was great upon the earth, &c.

Deserted. Others, to a city strong
Lay siege, encamp'd; by batt'ry, scale, and mine,
Assaulting: others from the wall defend
With dart, and jav'lin, stones, and sulph'rous fire:
On each hand slaughter, and gigantic deeds!
In other part, the scepter'd heralds call
To council, in the city gates: anon
Grey-headed men, and grave, with warriors mix'd,
Assemble: and harrangues are heard: but soon
In factious opposition: till at last,
Of middle age one rising, eminent
In wise deport, spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above: him old and young
Exploded, and had seiz'd with violent hands;
Had not a cloud descending snatch'd him thence,
Unseen amid the throng: so, violence
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad: O! what are these,
Death's ministers, not men! who thus deal death
Inhumanly to men: and multiply
Ten thousand-fold the sin of him who slew
His brother: for of whom such massacre
Make they, but of their brethren; men of men?
But, who was that just man, whom had not heav'n
Rescu'd, had in his righteousness been lost?
To whom thus Michael. These are the product
Of those ill-mated marriages thou saw'st;
Where good with bad were match'd, who of themselves
Abhor to join: and by imprudence mix'd,
Produce prodigious births, of body or mind.
Such were these giants, men of high renown!
For, in those days, might only shall be admir'd;

665. Gen. v. 22, 23. And Enoch walked with God. And all the days of Enoch were three hundred and sixty five-years. —— Jude, 14. Enoch the seventh from Adam, prophesied.

And valour, and heroic virtue, call'd:
To overcome in battle, and subdue
Nations, and bring home spoils, with infinite
Man-slaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styl'd great conquerors,
Patrons of mankind, Gods, and sons of Gods:
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be atchiev'd, renown on earth;
And what most merits fame, in silence hid.
But he the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints: him the Most High
(Rapt in a balmy cloud with winged steeds)
Did, as thou saw'st, receive; to walk with God
High in salvation, and the climes of bliss,
Exempt from death: to shew thee what reward
Awaits the good; the rest what punishment:
Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd:
The brazen throat of war had ceas'd to roar;
All now was turn'd to jollity, and game,
To luxury, and riot, feast, and dance;
Marrying or prostituting, (as befel)
Rape, or adultery, where passing fair
Allur'd them: thence from cups to civil broils.
At length a reverend sire among them came,

700—705. Jude, 14, 15. Enoch, the seventh from Adam prophesied. Behold the Lord cometh with ten thousands of his saints, to execute the judgment upon all, and to convince all that are ungodly, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.

705. Gen. v. 24. And Enoch walketh with God, and he was not: for God took him.

719. Gen. vi. 9. Noah was a just man, and perfect in his generations, and Noah walked with God.

And of their doings great dislike declar'd,
And testify'd against their ways: he oft
Frequented their assemblies, whereso met,
Triumphs, or festivals: and to them preach'
Conversion, and repentance; as to souls
In prison, under judgments imminent:
But all in vain! which when he saw, he ceas'd
Contending, and remov'd his tents far-off.
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk;
Measur'd by cubit, length, and breadth, and height,
Sinear'd round with pitch; and in the side a door
Contriv'd; and of provisions laid in large,
For man and beast: when lo, a wonder strange!
Of every beast and bird, and insect small
Came sevens, and pairs, and enter'd in, as taught
Their order: last the sire, and his three sons,
With their four wives: and God made fast the door.
Meanwhile the south wind rose, and with black wings
Wide hov'ring, all the clouds together drove
From under heav'n: the hills to their supply
Vapour, and exhalation dusk, and moist,
Sent up amain: and now, the thicken'd sky
Like a dark ceiling stood; down rush'd the rain

723. 2 Pet. ii. 5. Noah a preacher of righteousness.

—1 Pet. iii. 19, 20. By which also he went and preached to the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah.

729. 738. Gen. vi. 14, 15, 16. 21. Make thee an ark of gopher-wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch; the length shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark; and the door of the ark shalt thou set in the side thereof; and take thou unto thee of all food that is eaten, and thou shalt gather it to thee: and it shall be for food for thee, and for them.

—— Gen. vii. 2. 7. 16. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark. And the Lord shut him in.

Impetuous : and continued till the earth
No more was seen : the floating vessel swum
Uplifted ; and secure with beaked prow
Rode tilting on the waves : all dwellings else
Flood o'erwhelm'd, and them with all their pomp
Deep under water roll'd ; sea cover'd sea ;
Sea without shore ! and in their palaces
Where luxury late reign'd, sea-monsters whelp'd,
And stabled : of mankind (so numerous late)
All left, in one small bottom swam embark'd.
How didst thou grieve then, Adam ! to behold
The end of all thy offspring, end so sad,
Depopulation ! thee another flood,
Of tears and sorrow a flood, thee also drown'd ;
And sunk thee as thy sons : till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Tho' comfortless, as when a father mourns
His children, all in view destroy'd at once,
And scarce to th' Angel utter'dst thus thy plaint.
O visions ill foreseen ! better had I
Liv'd ignorant of future ! so had borne
My part of evil only, each day's lot
Enough to bear ; those now, that were dispens'd
The burden of many ages, on me light
At once, by my foreknowledge ; gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold, what shall befall
Him or his children : evil he may be sure :
Which neither his foreknowing can prevent ;
And he the future evil shall no less
In apprehension, than in the substance, feel ;

746. Gen. vii. 17. The waters increased, and bore up the ark, and it was lift up above the earth.

753. Gen. vii. 23. Every living substance was destroyed which was upon the face of the ground : both man and beast, Noah only remained alive, and they that were with him in the ark.

765. Matt. vi. 34. Sufficient unto the day is the evil thereof.

Grevious to bear! but, that care now is past,
Man is not whom to warn: those few escap'd
Famine, and anguish, will at last consume
Wand'ring that wat'ry desert. I had hope,
When violence was ceas'd, and war on earth,
All would have then gone well; peace would have crown'd
With length of happy days the race of man.
But I was far deceiv'd! for now I see
Peace to corrupt no less, than war to waste.
How comes it thus? Unfold, celestial guide!
And whether here the race of man will end.
To whom thus Michael. Those whom last thou saw'st
In triumph, and luxurious wealth, are they
First seen in acts of prowess eminent;
And great exploits: but, of true virtue void:
Who having spill'd much blood, and done much waste,
Subduing nations: and atchiev'd thereby
Fame in the world, high titles, and rich prey;
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust; till wantonness, and pride,
Raise out of friendship hostile deeds in peace.
The conquer'd also, and enslav'd by war,
Shall, with their freedom lost, all virtue lose,
And fear of God, from whom their piety feign'd;
In sharp contest of battle found no aid
Against invaders; therefore cool'd in zeal,
Thenceforth shall practice how to live secure,
Worldly, or dissolute, on what their lords
Shall leave them to enjoy: (for the earth shall bear
More than enough, that temp'rance may be try'd:
So, all shall turn degenerate, all deprav'd;
Justice and temperance, truth and faith forgot!
One man except, the only son of light

806—809. Gen. vi. 12, 13. All flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

In a dark age, against example good,
Against allurement, custom, and a world
Offended: fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish; and before them set
The paths of righteousness, how much more safe,
And full of peace; denouncing wrath to come
On their impenitence; and shall return
Of them derided: but, of God observ'd,
The one just man alive; by his command
Shall build a wond'rous ark, (as thou beheld'st)
To save himself, and household, from amidst
A world devote to universal wreck.
No sooner he, with them of man, and beast,
Select for life, shall in the ark be lodg'd;
And sheiter'd round; but all the cataracts
Of heav'n set open, on the earth shall pour
Rain, day and night; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds; till inundation rise
Above the highest hills. Then, shall this mount
Of paradise, by might of waves, be mov'd
Out of his place, push'd by the horned flood;
With all his verdure spoil'd, and trees adrift
Down the great river, to the opening gulph,
And there take root; an island salt, and bare,
The haunt of seals, and orcs, and sea-mews' clang;
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now, what further shall ensue, behold:
He look'd, and saw the ark hull on the flood,
Which now abated: for the clouds were fled,

811. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul.

824. Gen. viii. 1. The same day were all the fountains of the great deep broken up,

841. Gen. viii. 1. God made a wind to pass over the earth, and the waters assuaged.

Driv'n by a keen north-wind, that blowing dry,
Wrinkled the face of deluge, as decay'd
And the clear sun on his wide wat'ry glass
Gaz'd hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb; that stole
With soft foot tow'rds the deep, who now had stopp'd
His sluices, as the heav'n his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd.
And now the tops of hills, as rocks, appear:
With clamour thence the rapid currents drive,
Tow'rds the retreating sea, their furious tide.
Forthwith from out the ark a raven flies,
And after him (the surer messenger)
A dove, sent forth once and again to spy
Green tree, or ground, whereon his foot may light:
The second time returning, in his bill
An olive-leaf he brings, pacific sign!
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train:
Then with uplifted hands, and eyes devout,
Grateful to heav'n, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous, with three listed colours gay,
Betok'ning peace from God, and cov'nant new:
Whereat the heart of Adam, erst so sad,

848. Gen. viii. 2. The fountains also of the deep, and the windows of heaven were stopped.

855. Gen. viii. 6, 7. Noah opened the window of the ark, and sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

856. 860. Gen. viii. 10, 11. Again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off.

862. Gen. viii. 18, 19, 20. And Noah went forth, and his sons, and his wife, and his sons wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar to Jehovah.

Greatly rejoic'd; and thus his joy broke forth:
O thou, who future things canst represent
As present, heav'nly instructor! I revive
At this last sight; assur'd that man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfect, and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.
But say, what mean those colour'd streaks in heav'n,
Distended, as the brow of God appeas'd?
Or serve they as a flow'ry verge, to bind
The fluid skirts of that same wat'ry cloud,
Lest it again dissolve, and show'r the earth?
To whom th' Arch-angel. Dext'rously thou aim'st:
So willingly doth God remit his ire,
Though late repenting him of man deprav'd;
Griev'd at his heart, when looking down he saw
The whole earth fill'd with violence; and all flesh
Corrupting each their way: yet those remov'd,
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind;
And makes a covenant never to destroy
The earth again by flood; nor let the sea
Surpass his bounds; nor rain to drown the world;
With man therein, or beast; but, when he brings

886. Gen. vi. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

888. Gen. vi. 11. The earth also was corrupt before God, and the earth was filled with violence.

890. Gen. vi. 8. But Noah found grace in the eyes of the Lord.

892. Gen. ix. 11. 14. 16. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will look upon it that I may remember the everlasting covenant between God and every living creature, of all flesh that is upon the earth.

Over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look,
And call to mind his covenant: day and night,
Seed-time, and harvest, heat, and hoary frost,
Shall hold their course: till fire purge all things new,
Both heav'n and earth, wherein the just shall dwell.

898. Gen. viii. 22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

900. 2 Pet. iii. 12, 13. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness.

THE END OF THE ELEVENTH BOOK.

ALLUSIONS TO THE CLASSICS.

BOOK XI.

Ver.

11. Met. I. 318. Hic ubi Deucalion.
16. Æn. XI. 795. Voti partem dispersit in auras.
128. Met. I. 625. Centum luminibus cinctum.
135. } Lucr. V. 655. Roseam Matuta per oras.
175. } Ætheris Auroram defert et lumina pandit.
182. Phædr. Fab. III. X. Gratiæ subscribit autodio.
185. Æn. I. 393. Aspice bis senos lætantes.
Æn. XII. 247. Fulvus Jovis ales in æthra.
204. Met. I. 602. Noctis faciem nebulas fecisse.
242. Æn. V. 251. Purpura meandro duplici Melibœa. Georg. II. Sarrano ostro.
270. Nescio qua natale solum.
332. Statius Theb. XII. Longe sequere et vestigia semper adora.
337. Lucan IX. 580. Jupiter est quodcunque vides, quocunque moveris.
374. Æn. V. 710. Quicquid erit, superanda omnis.
411. Iliad V. 127. Αχλυν δ' αυτοι απ' οφθαλμων.
Æn. II. 604. Aspice, namque omnem quæ.
447. Æn. X. 908. Undantique animam diffundit.
467. Seneca Phæn. Mille ad mortem aditus patent.
537. Cicero de Sen. 19. Quasi poma ex arboribus.
553. Mart. X. Summum neu metuas diem, nec optes.
Hor. Od. I. IX. Permitte divis.
565. Lucr. V. 1240. Potestas ignis ubi ingentes silvas ardore cremârat.
638 to 680. Vide Iliad XVIII. Εν δ'ετιθει
738. Met. I. 264. Madidis Notus evolat alis.
752. Vida I. Omnibus hic pauci extinctis.
777. Met. I. 311. Maxima pars undâ rapitur.
829. Hor. Od. IV. Tauriformis volvitur Aufidus.
841. Met. I. 328. Nubila disjecit, nimbisque.
847. Epod. XVI. Levis crepante lympha pede.

PARADISE LOST.

THE

TWELFTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

The Angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

PARADISE LOST.

BOOK XII.

As one who in his journey bates at noon,
Tho' bent on speed: so, here th' Arch-angel paus'd,
Betwixt the world destroy'd, and world restor'd,
If Adam ought perhaps might interpose:
Then, with transition sweet, new speech resumes.
Thus thou hast seen one world begin, and end;
And man, as from a second stock, proceed.
Much thou hast yet to see; but, I perceive
Thy mortal sight to fail: objects divine
Must needs impair, and weary human sense.
Henceforth what is to come I will relate:
Thou therefore give due audience, and attend!
This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just, and right,
Shall lead their lives, and multiply apace;
Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil: and from the herd, or flock,
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy unblam'd; and dwell
Long time in peace, by families, and tribes,
Under paternal rule: till one shall rise
Of proud ambitious heart; who not content
With fair equality, fraternal state;

Will arrogate dominion undeserv'd,
Over his brethren, and quite dispossess
Concord, and law of nature from the earth;
Hunting (and men, not beasts, shall be his game)
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous.
A mighty hunter thence he shall be styl'd
Before the Lord; as in despite of heav'n,
Or from heav'n, claiming second sov'reignty:
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, (whom like ambition joins
With him, or under him to tyrannize,)
Marching from Eden tow'rds the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of hell.
Of brick, and of that stuff, they cast to build
A city and tow'r, whose top may reach to heav'n;
And get themselves a name: lest far dispers'd
In foreign lands, their memory be lost;
Regardless whether good or evil fame!
But, God (who oft descends to visit men
Unseen, and through their habitations walks

33. Gen. x. 8, 9, 10. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord. And the beginning of his kingdom was Babel, &c. and Calneh in the land of Shinar.

40—62. Gen. xi. 2, 3, 4, 5, 7, 8, 9. As they journeyed from the east, they found a plain in the land of Shinar; and they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, less we be scattered abroad upon the face of the whole earth. And Jehovah came down, to see the city and the tower which the children of men builded. And Jehovah said, Let us confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because Jehovah did there confound the language of all the earth.

To mark their doings) them beholding soon,
Comes down to see their city, ere the tower
Obstruct heav'n-tow'rs; and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language; and instead,
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud,
Among the builders: each to other calls
Not understood; till hoarse, and all in rage,
As mock'd they storm: great laughter was in heav'n,
And looking down, to see the hubbub strange,
And hear the din: thus was the building left
Ridiculous; and the work Confusion nam'd.

Whereto thus Adam, fatherly displeas'd.
O execrable son! so to aspire
Above his brethren; to himself assuming
Authority usurp'd, from God not given;
He gave us only over beast, fish, fowl
Dominion absolute; that right we hold
By his donation: but man over men
He made not lord: such title to himself
Reserving, human left from human free.
But, this usurper his encroachment proud
Stays not on man: to God his tow'r intends
Siege, and defiance. Wretched man! what food
Will he convey up thither, to sustain
Himself, and his rash army; where thin air
Above the clouds will pine his entrails gross;
And famish him of breath, if not of bread?

To whom thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty: yet know withal,

67. Gen. i, 26. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle.

70. Tim. vi. 15. The blessed and only potentate —— Jude, 4. The only Lord God.

Since, by original lapse, true liberty
Is lost, (which always with right reason dwells
Twin'd, and from her hath no dividual being)
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires,
And upstart passions, catch the government
From reason; and to servitude reduce
Man, till then free. Therefore; since he permits
Within himself unworthy pow'rs to reign
Over free reason; God, in judgment just,
Subjects it from without to violent lords:
Who oft as undeservedly enthrall
His outward freedom. Tyranny must be;
Though to the tyrant thereby no excuse.
Yet, sometimes nations will decline so low
From virtue (which is reason) that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty;
Their inward lost: Witness th' irreverent son
Of him who built the ark; who, for the shame
Done to his father, heard this heavy curse,
"Servant of servants," on his vicious race.
Thus will the latter, as the former, world
Still tend from bad to worse; till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways:
And one peculiar nation to select
From all the rest, of whom to be invok'd;
A nation from one faithful man to spring:

83. John, viii. 34. Whosoever committeth sin is the slave of sin.

—— John, viii. 36. If the Son made you free, ye shall be free indeed.

—— 2 Cor. iii. 17. Where the Spirit of the Lord is, there is liberty.

104. Gen. ix. 25. Cursed be Canaan; a servant of servants shall he be unto his brethren.

110. Acts, xiv. 16. In times past he suffered all nations to walk in their own ways.

Him, on this side Euphrates yet residing,
Bred up in idol-worship. O that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch liv'd, who 'scap'd the flood,
As to forsake the living God, and fall
To worship their own work in wood, and stone,
For Gods! Yet, him God the Most High vouchsafes
To call by vision, from his father's house,
His kindred, and false Gods; into a land
Which he will shew him: and from him will raise
A mighty nation, and upon him show'r
His benediction so, that in his seed
All nations shall be blest; he straight obeys;
Not knowing to what land, yet firm believes.
I see him, (but thou canst not) with what faith
He leaves his Gods, his friends, and native soil
Ur of Chaldea, passing now the ford
To Haran: after him a cumb'rous train
Of herds, and flocks, and numerous servitude;
Not wand'ring poor, but trusting all his wealth
With God, who call'd him, in a land unknown:

115. Joshua, xxiv. 2. Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods.

120. Gen. xii. 1, 2, 3. Now Jehovah had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee; and in thee shall all families of the earth be blessed.

126. Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

130. Gen. xi. 31. And they went forth from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there.

133—138. Gen. xii. 5, 6, 7. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land.

Canaan he now attains; I see his tents
Pitch'd about Sichem, and the neighb'ring plain
Of Moreh. There by promise he receives
Gift to his progeny of all that land;
From Hamath northward, to the desert south;
(Things by their names I call, though yet unnam'd)
From Hermon east, to the great western sea;
Mount Hermon! yonder sea! (each place behold
In prospect, as I point them) on the shore
Mount Carmel; here, the double-founted stream
Jordan, true limit eastward; but, his sons
Shall dwell to Seir, that long ridge of hills!
This ponder, that all nations of the earth
Shall in his seed be blessed: by that seed
Is meant thy great deliverer, who shall bruise
The serpent's head; whereof to thee anon
Plainlier shall be reveal'd. This patriarch blest,
(Whom faithful Abraham due time shall call)
A son, and of his son, a grand-child leaves,
Like him in faith, in wisdom, and renown.
The grand-child with twelve sons increas'd, departs
From Canaan, to a land hereafter call'd
Egypt, divided by the river Nile:
See where it flows, disgorging at seven mouths
Into the sea! to sojourn in that land
He comes, invited by a younger son
In time of dearth: a son, whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies, and leaves his race
Growing into a nation; and now grown,
Suspected to a sequent king, who seeks
To stop their overgrowth, as inmate guests
Too numerous: whence of guests he makes them
Inhospitably: and kills their infant males: [slaves

152. Gen. xvii. 5. Neither shall thy name any more be called Abram: but thy name shall be Abraham; for a father of many nations have I made thee.

155—190. See the 41st and 45th chapters of Genesis, and the first twelve chapters of Exodus.

Till by two brethren (those two brethren call
Moses, and Aaron) sent from God to claim
His people from enthralment, they return
With glory, and spoil, back to their promis'd land.
But first, the lawless tyrant, (who denies
To know their God, or message to regard)
Must be compell'd by signs, and judgments dire:
To blood unshed, their rivers must be turn'd;
Frogs, lice, and flies, must all his palace fill
With loath'd intrusion, and fill all the land:
His cattle must of rot, and murrain, die;
Botches, and blains, must all his flesh emboss,
And all his people; thunder mix'd with hail,
Hail mix'd with fire, must rend th' Egyptian sky,
And wheel on th' earth, devouring where it rolls:
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green:
Darkness must over shadow all his bounds,
Palpable darkness! and blot out three days:
Last, with one midnight-stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length, submits
To let his sojourners depart; and oft
Humbles his stubborn heart: but still, as ice
More harden'd after thaw: till in his rage
Pursuing whom he late dismiss'd, the sea
Swallows him with his host; but them lets pass

174. Exod. v. 2. And Pharaoh said, Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go.

191. Ezek. xxix. 3. Thus saith the Lord God, Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

195—199. Exod. xiv. 28. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.

(As on dry land) between two crystal walls;
Aw'd by the rod of Moses so to stand
Divided, till his rescu'd gain their shore:
Such wond'rous pow'r God to his saint will lend,
Though present in his Angel! who shall go
Before them in a cloud, and pillar of fire:
By day a cloud, by night a pillar of fire;
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues.
All night he will pursue; but, his approach
Darkness defends between, till morning watch;
Then through the fiery pillar, and the cloud,
God looking forth will trouble all his host,
And craze their chariot-wheels: when by command,
Moses once more his potent rod extends
Over the sea; the sea his rod obeys:
On their embattl'd ranks the waves return,
And overwhelm their war! The race elect,
Safe towards Canaan from the shore advance
Through the wild desert; not the readiest way;
Lest ent'ring on the Canaanite alarm'd,
War terrify them inexpert, and fear
Return them back to Egypt, chusing rather
Inglorious life with servitude: (for life,
To noble, and ignoble, is more sweet.

200—210. Exod. xiv. 19, 20, 24, 25. And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them: but it gave light by night to these: so that the one came not near the other all the night, and in the morning watch Jehovah looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them.

216. Exod. xiii. 17. When Pharaoh had let the people go, God led them not through the way of the land of the Philistines, although that was near: for God said, lest peradventure the people repent when they see war, and they return to Egypt.

Untrain'd in arms, where rashness leads not on.)
This also shall they gain by their delay
In the wide wilderness; there they shall found
Their government, and their great senate chuse
Thro' the twelve tribes, to rule by laws ordain'd.
God from the mount of Sinai, (whose gray top
Shall tremble, he descending,) will himself
In thunder, light'ning, and loud trumpet's sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice; informing them by types,
And shadows, of that destin'd seed to bruise
The serpent, by what means he shall achieve
Mankind's deliverance. But, the voice of God
To mortal ear is dreadful! they beseech
That Moses might report to them his will,
And terror cease: he grants what they besought:
Instructed, that to God is no access
Without a mediator, whose high office now
Moses in figure bears; to introduce

227. Exod. xix. 16, 18. There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud—and mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire—and the whole mount quaked greatly.

230. Deut. v. 22. These words [the ten commandments] Jehovah spake unto all your assembly on the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more: and he wrote them on two tables of stone, and delivered them to me.

231. See the 21st, 22d, and 23d chapters of Exodus, "Now, these are the judgments which thou shalt set before them, &c."

232—235. See the book of Leviticus.

236—240. Deut. v. 25, 26, 28, 30, 31. If we hear the voice of Jehovah our God any more, then we shall die,—go thou near, and hear all that Jehovah our God shall say: and speak thou unto us—and we will hear it, and do it—and Jehovah said unto me, I have heard the voice of the words of this people—they have well said all that they have spoken—Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them.

One greater, of whose day he shall foretel,
And all the prophets in their age, the times
Of great Messiah shall sing. Thus, laws and rites
Establish'd, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle;
The holy One with mortal men to dwell.
By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold; therein
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold, between the wings
Of two bright Cherubim; before him burn
Seven lamps, as in a zodiac representing
The heav'nly fires, over the tent a cloud
Shall rest by day, a fiery gleam by night;
Save when they journey, and at length they come,
Conducted by his Angel, to the land
Promis'd to Abraham and his seed: The rest

242, 244. John v. 46. Had ye believed Moses, ye would have believed me: for he wrote of me.

—— Acts, iii. 22, 24. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you—Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

249—256. See the 25th and 40th chapters of Exodus.

256—260. Exod. xl. 34—38. Then a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journies. But if the cloud were not taken up, then they journeyed not, till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journies.

—— Exod. xiii. 21. And Jehovah went before them by day in a pillar of a cloud to lead them in the way: and by night in a pillar of fire, to give them light, to go by day and night.

260—263. See the book of Joshua.

Were long to tell; how many battles fought;
How many kings destroy'd; and kingdoms won;
Or, how the sun shall in mid heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, "Sun! in Gibeon stand,
"And thou moon in the vale of Ajalon,
"Till Israel overcome:" so call the third
From Abraham, son of Isaac; and from him
His whole descent, who thus shall Canaan win.
Here Adam interpos'd. O sent from heav'n,
Enlightner of my darkness! gracious things
Thou hast reveal'd; those chiefly, which concern
Just Abraham, and his seed: now first I find
Mine eyes true op'ning, and my heart much eas'd;
Erewhile perplex'd with thoughts what would become
Of me, and all mankind: but, now I see
His day, in whom all nations shall be blest:
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means!
Yet this I apprehend not, why to those
Among whom God will deign to dwell on earth,
So many, and so various, laws are giv'n:
So many laws argue so many sins
Among them: how can God with such reside?
To whom thus Michael. Doubt not but that sin
Will reign among them, as of thee begot:
And therefore was law giv'n them, to evince
Their natural pravity, by stirring up

263, 267. Josh. x. 12. Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel; Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon.

276. John, viii. 56, Your father Abraham rejoiced to see my day; and he saw it, and was glad.

283. Rom. iii. 20. By the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

288. Rom. vii. 7, 8. I had not known sin, but by the law —But sin taking occasion by the commandment wrought in me all manner of concupiscence:

Sin against law to fight: that when they see
Law can discover sin, but not remove,
(Save by those shadowy expiations weak,
The blood of bulls and goats,) they may conclude
Some blood more precious must be paid for man;
Just for unjust: that, in such righteousness
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience; which the law by ceremonies
Cannot appease; nor man the moral part
Perform; and not performing, cannot live.
So, law appears imperfect; and but giv'n
With purpose to resign them in full time,
Up to a better covenant; disciplin'd

290. Gal. iii. 19. Wherefore then serveth the law? It was added because of transgressions.

292. Heb. x. 4, 5. It is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

293. Heb. ix. 13, 14. If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit, offering himself without spot to God, purge your conscience from dead works to serve the living God?

294. 1 Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust.

295. Rom. iv. 22, 23, 24, 25. It was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

296. Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

299. Gal. iii. 10. As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

300. Heb. vii. 18, 19. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did.

302. Heb. viii. 6, He is the mediator of a better covenant, which was established upon better promises.

—— Gal. iii. 23, 24. Before

From shadowy types to truth; from flesh to spirit;
From imposition of strict laws, to free
Acceptance of large grace; from servile fear,
To filial; works of law, to works of faith.
And therefore shall not Moses, (though of God
Highly belov'd) being but the minister
Of law, his people into Canaan led;
By Joshua: (whom the Gentiles Jesus call;
His name, and office bearing, who shall quell
The adversary serpent; and bring back
Thro' the world's wilderness long wander'd man,
Safe to eternal paradise of rest.)
Meanwhile they in their earthly Canaan plac'd,
Long time shall dwell, and prosper; but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent;
By judges first, then under kings: of whom
The second, (both for piety renown'd,
And puissant deeds) a promise shall receive

faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ.

303. Heb. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices make the comers thereunto perfect.

—— 2 Cor. iii. 8. The ministration of the spirit.

304. John, i. 17. The law was given by Moses, but grace and truth came by Jesus Christ.

305. Rom. viii. 15. Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

—— Galat. iv. 7. Wherefore thou art no more a servant, but a son.

306. Gal. v. 6. Faith which worketh by love.

307. Deut. i. 37, 38. Thou also shalt not go in thither. But Joshua, who standeth before thee, he shall go in thither, and cause Israel to inherit it.

322—330. 2 Sam. vii. 16. And thine house, and thy kingdom shall be established for ever before thee, thy throne shall be established for ever.

—— Ps. lxxxix. 34, 35, 36. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will

Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise
A Son, the woman's seed to thee foretold;
Foretold to Abraham; as in whom shall trust
All nations; and to kings foretold, of kings
The last; for of his reign shall be no end.
But, first a long succession must ensue;
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents
Wand'ring, shall in a glorious temple inshrine.
Such follow him, as shall be register'd
Part good, part bad; of bad the longer scroll:
Whose foul idolatries, and other faults,
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion; Babylon thence call'd.
There in captivity he lets them dwell

not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

—— Matt. xxii. 42. (To the Pharisees) Whose son is Christ? They say unto him, the son of David.

—— Gen. iii. 15. The seed of the woman.

—— Gen. xxii. 18. In thy seed shall all the nations of the earth be blessed.

—— Rom. xv. 12. In him shall the Gentiles trust.

—— Luke, i. 32, 33. The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

336—345. 2 Chron. xxxvi. 15, 16. And the Lord God of their fathers sent to them by his messengers; rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees.

—— Jer. xxv. 11. This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

The space of seventy years: then brings them back;
Remembring mercy, and his covenant sworn
To David, 'stablish'd as the days of heav'n.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of God
They first re-edify; and for awhile
In mean estate live moderate, till grown
In wealth and multitude, factious they grow.
But first, among the priests dissension springs;
Men who attend the altar, and should most
Endeavour peace: their strife pollution brings
Upon the temple itself: at last they seise
The sceptre, and regard not David's sons:
Then lose it to a stranger, that the true
Anointed king Messiah might be born
Barr'd of his right; yet, at his birth a star,
Unseen before in heav'n proclaims him come;
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold:
His place of birth a solemn Angel tells
The simple shepherds, keeping watch by night:
They gladly thither haste; and, by a choir
Of squadron'd Angels, hear his carol sung.
A virgin is his mother, but his sire

346. Hab. iii. 2. In wrath remember mercy.

—— Jerem. xxxiii. 20, 21. Thus saith Jehovah, if you can break my covenant of the day, and my covenant of the night: then may also my covenant be broken with David my servant.

350. See the books of Ezra, and Nehemiah.

360—370. Matt. ii. 2. Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—— Matt. ii. 11. They presented unto him gifts: gold, and frankincense, and myrrh.

—— Luke, ii. 8, 10, 11—14. Shepherds keeping watch over their flock by night: the angel said to them, Fear not: unto you is born this day in the city of David, a Saviour. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men.

The pow'r of the Most High! He shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds, his glory with the heav'ns!
He ceas'd, discerning Adam with such joy
Surcharg'd, as had, like grief, been dew'd in tears,
Without the vent of words; which these he breath'd.
O prophet of glad tidings! finisher
Of utmost hope! now clear I understand,
What oft my steadiest thoughts have search'd in vain;
Why our great expectation should be call'd,
The seed of woman: Virgin Mother, hail!
High in the love of heav'n! yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God most high; so God with man unites.
Needs must the serpent now his capital bruise
Expect with mortal pain: say, where and when
Their fight, what stroke shall bruise the victor's heel?
To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not therefore joins the Son
Manhood to god-head, with more strength to foil
Thy enemy; nor so is overcome
Satan, whose fall from heav'n (a deadlier bruise!)
Disabled, not to give thee thy death's wound:
Which he, who comes thy Saviour, shall re-cure,
Not by destroying Satan, but his works,
In thee, and in thy seed. Nor can this be,
But by fulfilling (that which thou didst want)
Obedience to the law of God, impos'd
On penalty of death, and suffering death;
The penalty to thy transgression due;
And due to theirs which out of thine will grow:
So only can high justice rest appaid.

379. Luke, i. 28. Hail, thou that art highly favoured.

382. Luke, i. 32. He shall be great, and shall be called the Son of the Highest.

394. 1 John, iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The law of God exact he shall fulfil,
Both by obedience, and by love; though love
Alone fulfil the law: thy punishment
He shall endure, by coming in the flesh
To a reproachful life, and cursed death:
Proclaiming life to all who shall believe
In his redemption; and that his obedience
Imputed, becomes theirs by faith; his merits
To save them, not their own (tho' legal) works.
For this he shall live hated, be blasphem'd
Seiz'd on by force, judg'd, and to death condemn'd,
A shameful, and accurs'd! nail'd to the cross
By his own nation; slain, for bringing life.
But, to the cross he nails thy enemies,
The law that is against thee, and the sins
Of all mankind, with him there crucify'd,
Never to hurt them more, who rightly trust
In this his satisfaction. So he dies,
But soon revives; death over him no pow'r
Shall long usurp: e'er the third dawning light

402. Matt. iii. 15. Thus it becometh us to fulfil all righteousness.

—— Philip. ii. 8. He became obedient unto death.

404. Rom. xiii. 8. He that loveth hath fulfilled the law.

406. Gal. iii. 13. Cursed is every one that hangeth on a tree.

407. John, vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

408. Rom. v. 19. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

410. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us.

—— 1 Cor. i. 30. Christ Jesus, of God is made unto us righteousness.

415. Col. ii. 14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

417. Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.

420. Rom. vi. 9. Death hath no more dominion over him.

421. Matt. xxviii. 1. As it began to dawn towards the first day of the week.

Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
The ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith, not void of works. This God-like act
Annuls thy doom, the death thou should'st have dy'd,
In sin for ever lost from life: this act
Shall bruise the head of Satan, crush his strength,
Defeating sin, and death, his two main arms:
And fix far deeper in his head their stings,
Than temporal death shall bruise the victor's heel,
Or theirs whom he redeems: a death-like sleep!
A gentle wafting to immortal life!
Nor after resurrection shall he stay
Longer on earth, than certain times t' appear
To his disciples; men who in his life
Still followed him: to them shall leave in charge
To teach all nations what of him they learn'd,
And his salvation; them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin, to life
Pure, and in mind prepar'd (if so befal)
For death, like that which the Redeemer dy'd.
All nations they shall teach: for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preach'd; but to the sons
Of Abraham's faith—wherever thro' the world:

424. Matt. xxiv. 28. To give his life a ransom for many.

427. James, ii. 26. Faith without works is dead.

429. Eph. ii, 1. Dead in trespasses and sins.

439. Luke, xxii. 28. Ye are they which have continued with me in my temptations

440. Matt. xxviii. 19. Go and teach all nations, baptizing them,

443. Eph. v. 25, 26. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.

445. Matt. xx. 23. Ye shall be baptized with the baptism that I am baptized with.

449. Galat, iii. 7, 9. Know

So in his seed all nations shall be bless'd.
Then to the heav'n of heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The serpent, prince of air, and drag in chains
Thro' all his realm, and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in heav'n: and thence shall come,
When this world's dissolution shall be ripe
With glory and pow'r, to judge both quick and dead:
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss:
Whether in heav'n or earth; for then, the earth
Shall all be paradise, far happier place
Than this of Eden, and far happier days!

So spake th' Arch-angel Michael; then paus'd,
As at the world's great period; and our sire,
Replete with joy, and wonder, thus reply'd:
O goodness infinite! goodness immense!
That all this good of evil shall produce,
And evil turn to good! more wonderful
Than that which by creation first brought forth
Light out of darkness! Full of doubt I stand,
Whether I should repent me now of sin,
By me done, and occasion'd; or rejoice

ye therefore that they which are of faith, the same are the children of Abraham; and are blessed with faithful Abraham.

452. Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive.

——Ps. xlvii. 5. God is gone up with a shout, Jehovah with the sound of a trumpet.

456. Luke. xxiv. 26. Ought not Christ to have suffered those things, and to enter into his glory?

457. Eph. i. 20, 21. He set him at his own right hand in the heavenly places, far above; every name that is named, not only in this world, but also in that which is to come.

460. Luke, xxi. 27. With power and great glory.

461. John, v. 28, 29. The hour in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Much more, that much more good thereof shall
To God more glory, more good-will to men[spring :
From God, and over wrath grace shall abound.
But say, if our deliverer up to heav'n
Must re-ascend, what will betide the few
His faithful, left among th' unfaithful herd,
The enemies of truth? who then shall guide
His people? who defend? will they not deal
Worse with his followers than with him they dealt?
Be sure they will, said th' angel; but from heav'n
He to his own a comforter will send,
The promise of the father: who shall dwell
His spirit within them; and the law of faith
Working thro' love, upon their hearts shall write,
To guide them in all truth; and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts;
What man can do against them, not afraid,
Though to the death: against such cruelties
With inward consolations recompens'd;

477, 478. Rom. v. 20. Where sin abounded, grace did much more abound.

—— Luke, ii. 14. Glory to God in the highest; good will towards men.

486. John, xiii. 1. He loved his own.

—— John, xiv. 16. I will pray the Father, and he shall give you another comforter.

487. Luke, xxiv. 49. Behold, I send the promise of my Father upon you.

488. Rom. viii. 9. Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

489. 2 Cor. iii. 3. Written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

—— Gal. v. 6. Faith which worketh by love.

490. John, xvi. 13. When he, the spirit of truth is come, he will guide you into all truth.

491. 493. Eph. vi. 11. 16. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; and to quench all his fiery darts.

493, 494. Ps. lvi. 11. In God have I put my trust: I will not be afraid what man can do unto me.

495. Ps. xciv. 19. In the multitude of my thoughts within me, thy comforts delight my soul.

And oft supported so, as shall amaze
Their proudest persecutors: for, the spirit
(Pour'd first on his apostles, whom he sends
To evangelize the nations; then, on all
Baptiz'd) shall them with wond'rous gifts endue,
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive [length
With joy the tidings brought from heav'n: at
Their ministry perform'd, and race well run,
Their doctrine, and their story written left,
They die. But in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves!
Who all the sacred mysteries of heav'n,
To their own vile advantages shall turn
Of lucre, and ambition; and the truth
With superstitions, and traditions taint,
Left only in those written records pure;
Though not but by the spirit understood.
Then shall they seek to avail themselves of names,
Places and titles; and with these to join
Secular pow'r? though feigning still to act
By spiritual: to themselves appropriating

497. 503. Mark, xvi. 17, 18. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

—— Acts, ii. 3, 4. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

508. Acts, xx. 29. After my departure shall grievous wolves enter in among you, not sparing the flock.

511. 1 Pet. v. 2, 3. Not for filthy lucre; neither as being lords over God's heritage.

—— 3 John, 9. Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

514. 1 Cor. ii. 14. The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

The spirit of God, promis'd alike, and giv'n
To all believers; and from that pretence,
Spiritual laws by carnal pow'r shall force
On every conscience; laws! which none shall find
Left them inroll'd; or, what the spirit within
Shall on the heart engrave. What will they then
But force the spirit of grace itself, and bind
His consort liberty? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? (for, on earth,
Who against faith and conscience, can be heard
Infallible?) Yet, many will presume:
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth: the rest (far greater part)
Will deem in outward rites and specious forms,
Religion satisfy'd; truth shall retire
Bestuck with sland'rous darts; and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked: at return
Of him so lately promis'd to thy aid,
The woman's seed; obscurely then foretold;
Now amplier known thy Saviour and thy Lord;

519. Rom. viii. 9. If any man have not the spirit of Christ, he is none of his.

521. Matt. xv. 9. In vain they do worship me, teaching the commandments of men.

526. 2 Cor. iii. 17. Where the spirit of the Lord is, there is liberty.

527. 1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

528. 2 Cor. i. 24. By faith ye stand.

531. John, xv. 20. If they have persecuted me, they will also persecute you.

533. John, iv. 23. The true worshippers shall worship the Father in spirit and in truth.

537. Luke, xviii. 8. When the Son of Man cometh, shall he find faith on the earth?

539. Rom. viii. 22. The whole creation groaneth.

540. Acts, iii. 19. The times of refreshing shall come from the presence of the Lord.

Last, in the clouds, from heav'n to be reveal'd
In glory of the father, to dissolve
Satan, with his perverted world; then raise
From the conflagrant mass, purg'd and refin'd,
New heav'ns, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits, joy, and eternal bliss.

He ended; and thus Adam last reply'd:
How soon hath thy prediction, Seer blest!
Measur'd this transient world, the race of time,
Till time stand fix'd? Beyond is all abyss,
Eternity, whose end no eye can reach!
Greatly instructed I shall hence depart;
Greatly in peace of thought; and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire!
Henceforth I learn, that to obey is best,
And love with fear the only God; to walk
As in his presence; ever to observe
His providence; and on him sole depend;
Merciful over all his works! with good

545. Matt. xxvi. 64. Coming in the clouds of heaven.

546. Matt. xvi. 27. For the Son of man shall come in the glory of his Father.

—— 2 Pet. iii. 11. All these things shall be dissolved.

549. 2 Pet. iii, 13. We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

550. Rom. xiv. 17. The kingdom of God is righteousness and peace.

551. Is. xxxv. 10. They shall obtain joy and gladness; and sorrow and sighing shall flee away.

561. 1 Sam. xv. 22. Behold to obey is better than sacrifice.

562. Ps. xxxi. 23. O love the Lord all ye his saints.

—— 1 Sam. xii. 24, Only fear the Lord, and serve him in truth with all your heart.

563. Gen. xvii. 1. Walk before me, and be thou perfect.

564. Ps. cvii. 43. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.

—— Ps. lxii. 5. My soul wait thou only upon God: for my expectation is from him.

—— 1 Pet. v. 7. Casting all your care upon him, for he careth for you.

565. Ps. cxlv. 9. His tender mercies are over all his works.

Still overcoming evil; and by small
Accomplishing great things; by things deem'd
Subverting worldly strong; and worldly wise,
By simply meek; that suffering for truth's sake,
Is fortitude to highest victory!
And, to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest!

To whom thus also th' Angel last reply'd:
This having learn'd, thou hast attained the sum
Of wisdom; hope no higher; though all the stars
Thou knew'st by name; and all th' ethereal pow'rs,
All secrets of the deep; all Nature's works;
Or, works of God in heav'n, air, earth, or sea;
And all the riches of this world enjoyd'st;
And all the rule, one empire: only add
Deeds to thy knowledge answerable; add faith;
Add virtue, patience, temperance, add love,
(By name to come call'd charity, the soul
Of all the rest) then wilt thou not be loath
To leave this paradise, but shalt possess
A paradise within thee—happier far!
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence: and see the guards,
By me encamp'd on yonder hill, expect
Their motion; at whose front a flaming sword,
In signal of remove, waves fiercely round,
We may no longer stay: go! waken Eve;

566. Rom. xii. 21. Overcome evil with good.

566—569. 1 Cor. i. 27, 28. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are.

582. 584. 2 Pet. i. 5, 6, 7. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

Her also I with gentle dreams have calm'd,
Portending good; and all her spirits compos'd
To meek submission; thou, at season fit,
Let her with thee partake what thou hast heard;
Chiefly, what may concern her faith to know,
The great deliverance by her seed to come
(For by the woman's seed) on all mankind:
That ye may live (which will be many days)
Both in one faith unanimous, though sad,
(With cause!) for evils past: yet, much more cheer'd
With meditation on the happy end.

He ended: and they both descend the hill:
Descended, Adam to the bow'r, where Eve
Lay sleeping, ran before; but found her wak'd;
And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know:
For God is also in sleep, and dreams advise;
Which he hath sent propitious, some great good
Presaging, since with sorrow, and heart's distress
Wearied I fell asleep, but now lead on!
In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling: thou to me
Art all things under heav'n, all places thou;
Who for my wilful crime art banish'd hence.
This further consolation yet secure
I carry hence; though all by me is lost,
Such favour I unworthy am vouchsaf'd,
By me the promis'd seed shall all restore

611. Numb. xii. 6. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

628. 642. Gen. iii. 23, 24. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life.

So spake our mother Eve, and Adam heard
Well-pleas'd, but answer'd not: for now, too nigh
Th' Arch-angel stood; and from the other hill
To their fix'd station, all in bright array,
The cherubim descended; on the ground
Gliding meteorous, as ev'ning mist,
Ris'n from a river o'er the marish glides;
And gathers ground fast at the lab'rer's heel,
Homeward returning. High in front advanc'd,
The brandish'd sword of God before them blaz'd
Fierce as a comet; which with torrid heat,
And vapour as the Libyan air adust;
Began to parch that temp'rate clime; whereat
In either hand the hast'ning Angel caught
Our ling'ring parents; and to th' eastern gate
Led them direct, and down the cliff as fast,
To the subjected plain; then disappear'd.
They looking back, all th' eastern side beheld
Of paradise, so late their happy seat!
Way'd over by that flaming brand; the gate
With dreadful faces throng'd and fiery arms.
Some natural tears they drop'd, but wip'd them soon;
The world was all before them, where to chuse
Their place of rest, and Providence their guide.
They, hand in hand, with wand'ring steps, and slow,
Through Eden took their solitary way.

THE END.

ALLUSIONS TO THE CLASSICS.

BOOK XII.

Ver.

71. Aug. de Civ. Dei. XIX. Noluit dominari hominem homini, sed hominem pecori.

140. Æn. VI. Hæc tum nomina erunt.

155. Plautus. Cumque es aucta liberis.

158. Æn. VI. 800. Septem gemini Ostia Nili.

193. Georg. III. 366. Stiria induruit horrida.

227. Georg. I. 43. Canis cum montibus.

370. Æn. I. 287. Imperium Oceano, famam qui terminat astris.

546. Æn. VIII. 591. Extulit os sacrum cœlo, tenebrasque resolvit.

635. Epod. III. 15. Siderum insedit Vapor siticulosæ Apuliæ.

643. Æn. II. 623. Apparent diræ facies inimicaque Trojæ numina.

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